**Backlash-Ep35-Ancient-Wisdom-Vs.-Modern-Lies-The-War-On-Faith-And-Race-Wcorey.mp4**

**SPEAKER\_1**

[ 00:02:42 ] This is The Backlash. This is an installment of our Monday interview series, which I think is going pretty well. We've had a strange cast of characters, but I think it's been doing really well.

**SPEAKER\_3**

[ 00:02:54 ] Diverse.

**SPEAKER\_1**

[ 00:02:55 ] Yes, diverse. That's why we have Corey on today, for the sake of diversity. That's right. So today we have Corey Mahler on. It's good to see you. Thank you so much for joining us. You can find us on X at Real Backlash, our website, thebacklash. net. Support us on Subscribestar, Patreon, send your super chats that will be read at the end of the interview to thebacklash.net/super-chat. Thank you so much for joining us today.

**SPEAKER\_0**

[ 00:03:24 ] Thank you for having me on.

**SPEAKER\_1**

[ 00:03:26 ] Let's do an ad read.

**SPEAKER\_3**

[ 00:03:29 ] This is great. I thought we were doing banter about how sick I was.

**SPEAKER\_1**

[ 00:03:32 ] No, I don't want to talk about how sick I am before I walked out of the house. My mom goes, 'Don't talk about how sick you are.'

**SPEAKER\_3**

[ 00:03:38 ] This is great.

**SPEAKER\_1**

[ 00:03:40 ] No, I'd rather talk about my outfit. So I like, I'm feeling good. I got a bit of like an urban street thing going on. I'm feeling cozy because I feel like ass. I come into this house and Vince just starts laughing at me. And he asked me to go sit atop that – that greenery right there? Just a perch there?

**SPEAKER\_2**

[ 00:04:00 ] Yeah. Introduce the show from up there. See if they could see you.

**SPEAKER\_1**

[ 00:04:05 ] You can't tell, but I'm also wearing matching pants. And then your wife goes, who's never said anything about my appearance, goes, well, that's a look. And then your daughter looks me up and down and goes. Are you in your jammy jams? Yeah.

**SPEAKER\_3**

[ 00:04:20 ] I thought you were in camo.

**SPEAKER\_1**

[ 00:04:21 ] Yeah.

**SPEAKER\_3**

[ 00:04:22 ] I was like, I guess we're doing like the camo thing.

**SPEAKER\_1**

[ 00:04:25 ] Every person that I've interacted with since I got here has given me a-You're a trendsetter, Rebecca. Negative feedback.

**SPEAKER\_3**

[ 00:04:31 ] You're a trendsetter.

**SPEAKER\_1**

[ 00:04:32 ] No, no one's going to follow this trend. Just watch.

**SPEAKER\_3**

[ 00:04:33 ] Next week, everyone will be dressed like this.

**SPEAKER\_1**

[ 00:04:35 ] That's a problem.

**SPEAKER\_3**

[ 00:04:36 ] Next week, everyone's going to be dressed like this, and they're going to be reading books from Antelope Hill Publishing, America's leading publisher of dissident books, including a wide variety of both original works and new first-time translations of important historical titles. Our catalog focuses on bringing you books that mainstream publishers won't touch, books that challenge the ruling orthodoxy on history, politics, and the twisted nature of the system that we live under. Among our titles are works like the Open Society Playbook, a deep dive into the web of NGOs and shadowy government funding that has recently come under fire in the USAID scandal for spreading left-wing ideological corruption, both at home and abroad. We're also proud to publish The American Regime by Christian Secor, initially written anonymously by the author while in prison for his actions on January 6th. It examines how the American Leviathan functions. If you're listening to this show, you won't be disappointed in these or any of the other books available from Antelope Hill Publishing. You can view their catalog and make purchases directly from antelopehillpublishing. com, supporting independent creators and businesses directly. Check us out today.

**SPEAKER\_1**

[ 00:05:43 ] Thank you, Antelope Hill. We really appreciate it.

**SPEAKER\_3**

[ 00:05:45 ] We do.

**SPEAKER\_1**

[ 00:05:46 ] Corey Mahler. He's a confessional Lutheran, co-host of the Stone Choir podcast. Corey has a Juris Doctor from Chapman University School of Law. I didn't know that until we talked about this earlier today. He was excommunicated from the Lutheran Church in 2023 for promoting extremism. That's how you know he's our guy. You might know him from his more recent debates with E. Michael Jones, Adam Green, that Ghanaian guy. What's his name? The one I sent you. The black guy? Yeah.

**SPEAKER\_0**

[ 00:06:15 ] I don't know.

**SPEAKER\_1**

[ 00:06:15 ] Corey, what's his name?

**SPEAKER\_0**

[ 00:06:17 ] Sebastian Saw.

**SPEAKER\_1**

[ 00:06:20 ] But you do excellent work and you have a presence online that is so calm and collected. You're so knowledgeable. And watching you enter these spheres. These debate spheres, so fiercely and stand against these people with biblical scripture, with your principles. It's really been a sight to behold, and we've really been enjoying watching you lately. So thank you so much for joining us. Welcome.

**SPEAKER\_0**

[ 00:06:47 ] Thank you for the invitation. Incidentally, I happen to have an Antelope Hill book right here on my desk right now, which is visible in the background, so convenient that— That happened to occur there. It was not planned. Which one is it? I've had fun so far with the debates, which is always good because the side that's having fun is typically the one that is winning, which is an important point. If you're not having fun with your debates, then the audience will figure that out and it's not going to play as well.

**SPEAKER\_1**

[ 00:07:17 ] You've been actually having fun because it's been difficult to watch at times. I've been like, man, this is just painful. He must be having a horrible time.

**SPEAKER\_0**

[ 00:07:27 ] No, I actually don't really have a problem with the debates. I mean, obviously, it would be nice if some of the debates would occasionally be based on the actual topic being discussed instead of attempted dirty tricks and things like that. But inevitably, considering the topics that are under discussion, that is sort of what is going to happen.

**SPEAKER\_3**

[ 00:07:48 ] So people just people don't do the steel man arguments anymore. They just straw man you and call you a hater and think that they'll win.

**SPEAKER\_0**

[ 00:07:56 ] Well, they expect our side to do the steel man arguments, but then they usually turn around and do straw man arguments. Or in the case of some of these debates, they simply don't grasp the argument that is being presented. So there's a little bit of that, too.

**SPEAKER\_1**

[ 00:08:10 ] I noticed that in the fight for faith. So he did what he refused to call a debate because he was spanked so terribly in it. He had to call it a discussion. But in the beginning, after they had done the debate, he put in this: a big, long explanation of who you are. And he calls you a Nazi. And he says that, I think he says that you're evil embodied or something like very heinous about you.

**SPEAKER\_0**

[ 00:08:38 ] And I noticed-I actually did not watch his video. So I don't know what he said, but I can imagine.

**SPEAKER\_1**

[ 00:08:44 ] Oh, it was just incredible that the stuff that he was saying, I was listening to it and I was like, this is just shocking to listen to. But I think what these people are doing is that they think that they're showing up from a place of moral superiority. And so they're not really showing up prepared because they're like, well, who cares what this guy says? He's a fascist. He's a Nazi, whatever. And then they get into the situation where they can't really defend their positions. And it's been difficult for them to try to get out of some of the jams that they've worked their way into.

**SPEAKER\_0**

[ 00:09:19 ] Part of that is that for a very long time now, for decades, in the case of particularly some of the older debaters, some of the older opponents; they've never actually been challenged by anyone, partly because they picked very poor opponents deliberately, in some cases. But also because they've just used their 'magic words' in order to quote unquote defeat their opponents in the past, because it used to be if you call someone a Nazi, well, you win, because he's automatically evil and nothing he says matters; or you call him a fascist or whatever else it happens to be. And that just doesn't work anymore, partly because no one really cares when they use those terms, and partly because some people are just willing to affirm being those things now. There are plenty of men now who are willing to say, 'I'm a fascist, so what?

**SPEAKER\_2**

[ 00:10:05 ] Right.

**SPEAKER\_0**

[ 00:10:06 ] Why does that matter?'

**SPEAKER\_2**

[ 00:10:06 ] Yep. That is interesting. No, I know exactly what you're talking about. When someone comes back and titles it a discussion, you already know that they lost. Do you remember Mr. Girl? When I debated Mr. Girl. That must have been a long time ago. Dude, it was like two years ago. I was here. Oh, you were here? Yeah, I was here. And he lost so bad. And he was like, discussion. It was a discussion. It was a discussion.

**SPEAKER\_1**

[ 00:10:32 ] Well, I even heard him say that, well, now we're going to go on to the debate. And he goes, actually, I'm not going to call it a debate. It was a discussion. Before it even begins. Yeah. And he went back and put that in. Oh, really? Yes. It was humiliating to listen to. That's funny. Everybody should listen to that just so I can share my pain with you all.

**SPEAKER\_3**

[ 00:10:53 ] What was it called again? I'll get it pulled up on YouTube so people can see.

**SPEAKER\_1**

[ 00:10:56 ] It's Fight for Faith.

**SPEAKER\_3**

[ 00:10:59 ] I'll get it.

**SPEAKER\_1**

[ 00:11:01 ] So some of the things that you discussed between those two debates that we were talking about in terms of race that I feel like both Samuel and this Fight for Faith guy were having a really hard time reconciling. This one? That's the one that I sent you. No. Keep going.

**SPEAKER\_3**

[ 00:11:20 ] That's the one that you sent me.

**SPEAKER\_1**

[ 00:11:22 ] Yeah, it's Fight for Faith. This guy. Yes. Interview with Corey Maylor, that one.

**SPEAKER\_0**

[ 00:11:28 ] Okay. I like that we have someone in the chat saying that they will give you $10, you can get me to smile. So apparently there's a challenge for the stream now.

**SPEAKER\_1**

[ 00:11:37 ] We'll do our best.

**SPEAKER\_0**

[ 00:11:38 ] I don't know what qualifies as a smile on his metric, though, so I have to determine that first.

**SPEAKER\_1**

[ 00:11:45 ] So some of the things that they were having a really hard time wrapping their minds around. Why do you believe that God endows races? With disparate skill levels or intelligence levels. And I saw this talked about just ad nauseam. And really the point that everybody came back to on this was, well, you're racist. And that's not really an argument. So I want to talk a little bit about the philosophy and why do we have to accept that there are disparate levels of intelligence, of ability, given to races by God, as ordained by God.

**SPEAKER\_0**

[ 00:12:27 ] This is one of those things that the only reason that it's even a topic for discussion, that anyone would even advance that there are supposed problems, given that there are differences between and among the races of men, is because of Marxist ideology that has seeped into our culture and that has basically completely infested academia at this point. Because it's egalitarianism, and egalitarianism is very clearly false, because God has not given to all men equal abilities. All men, women, children, whoever. And we see this everywhere in nature, and people for some reason have decided that human beings are exempt, and we're not. We are also mammals, we are creatures, we were created along with the other animals. We are special because we're made in God's image, we have a soul, we have attributes, abilities, things that animals do not have. But we still see these differences with regard to human beings. For instance, we're not all the same height. We're not all the same weight. Even if we're in shape, we're not all the same weight. Some people are bigger than others. We don't all run at the same speed. We're not all the same level of intelligence. We have all of these different attributes where there is a spectrum. Because that's how God designed it. We see that with animals as well. I've had a number of dogs in my life and some have been fairly smart and some have been rather stupid. So they're not all the same, even if they've been the same breed, because most of them have been goldens. And incidentally, when we say breed for dogs, we just mean race. We call it race for humans. We call it breed for dogs. And we use different terms to mean the same thing with regard to different organisms. We use different terms for plants, for instance. We recognize that these things exist, but because of the indoctrination, because of the propaganda in our society, people can't accept it with regard to human beings. But why did God create it? God likes diversity, quite frankly. So diversity is not a bad thing; it's when you have the forced diversity within a particular geographic location that you wind up with these problems. This is another thing that we recognize: if you abstract it out away from the human case, because when you deal with the human case, people's shields go up and they start to think, 'Oh, you're a racist, you're evil; I can't deal with that.' But we recognize that. There's a problem with diversity when it is in the same geographic location. The easiest example is invasive plants or invasive species. Here in East Tennessee, I've been noticing it more and more as I've been hiking this year. We have a particular honeysuckle plant from China that is incredibly invasive, and I see it all over the trails growing everywhere. Unfortunately, now I can't miss it whenever I see it, now that I know how to identify it. But it's causing problems because it out-competes other plants and causes issues in the ecosystem. God created these different creatures to be in different parts of the world. He did the same thing with human beings. There are birds that live in Africa that don't live in Europe. There are birds that live in Europe that don't live in the US, although we did bring a number of those over with us for various reasons. But you wind up with problems when you introduce species to places they're not supposed to be. The same thing happens with human beings. And the fundamental sort of baseline fact is that God likes diversity. That's what he built into his system. If he had wanted to, he could have made us all the same. He could have made us all the same height, the same weight, the same intelligence. It could have been complete and total uniformity. He could have made the earth all one giant field if he had been so inclined, but he didn't. We have mountains, we have plains, we have oceans, we have seas, we have all these different things. God has built diversity into every single part of creation. There are different kinds of stars. God obviously likes to have this in his creation. And so we should not seek to destroy it, which is one of the reasons that I talk about things like interracial marriage, because that is destroying diversity. In fact, it's not creating diversity, it's destroying it. The same thing happens when you ignore national borders and you start flooding the West with those who are incompatible with the West. And the thing is, it doesn't matter if they're contributing or not. Even if they were model citizens, they still don't belong here. They belong in their own countries. And in fact, it's evil in two different ways, because one, you're bringing them here and causing problems for us. They don't belong here. And even if they weren't causing problems by virtue of them being here, that is a problem. And you're also taking them away from their home country if they are this model citizen, this person who would otherwise be contributing. Because you're harming that country by removing something from them and you're harming our nations by bringing something in that should not be here. This is something that I always find interesting whenever the topic of interracial marriage comes up: they always point out the white aspect of it, and they always critique those of us who say that it is unwise; it's not necessarily per se sinful, which I've explained at length a number of times, but it is deeply unwise in almost all cases. They will always attack men who say that by saying 'you're just concerned about whites.' The reality is: it also destroys the line for the non-white because if you are Ugandan and you marry someone from the Netherlands, both of those lines end at that generation; the child is not Ugandan, the child is not Dutch. And so, they always ignore the fact that it is destructive on both sides. And so, when I say it's destructive or someone else says it's destructive, we're not simply saying that it's destructive to the Netherlands, to the white nation; it's destructive to the other one as well. You are destroying the diversity that God built into the world. And that should not be done. Now, obviously, I'm a white male. I am more concerned for my own people. And so I'm going to focus on that. But the Ugandan should be concerned for his nation as well. He shouldn't want to destroy his patrimony.

**SPEAKER\_1**

[ 00:18:37 ] Yeah, that's definitely true. That seems so self-evident, everything that you're saying. How did it come to be that so many Catholics believe that race is a category of the mind?

**SPEAKER\_3**

[ 00:18:52 ] Looking at you, E. Michael.

**SPEAKER\_1**

[ 00:18:54 ] I didn't say anything about it.

**SPEAKER\_0**

[ 00:18:55 ] It is a major problem for Rome. And the biggest reason for that is that Roman Catholics, by and large, don't know their own history. If they knew their own history and they knew the historical teachings of their own church, they wouldn’t have this problem. And it’s not just Roman Catholics because Lutherans have the same problem. We have plenty of Lutheran pastors who say things that are wildly at odds with what was being said by Lutheran pastors three, four generations ago, even less in some cases. We have writings from Lutheran pastors who were some of the strongest in terms of attacking communism and calling it racial communism in some cases, because that was one of the goals of the communists, of the Marxists, is the destruction of the distinct races, because it's much easier to rule over a mass of people who don't have any lines along which they can organize themselves. Capital does the same thing. Incidentally, capitalism recognizes that if you have, and so Marxism didn't get everything wrong, but it is an evil system; it's seeking to destroy. So even when they're right, they're right for evil reasons. But capitalism also does this because if you have a working class that does not have any sort of solidarity because you don't have a common culture, you don't have a common race anymore, you are just this mass of undifferentiated human beings. Well, what don't you do? You don't agitate for better conditions. You don't organize. You don't have all of these various problems. And there are internal memos from a number of corporations that have pointed out if you hire a diverse so-called workforce, no unions result. This is very helpful if you are the owner of the corporation because then the workers can't do anything to get better conditions and better wages. But in the Roman Catholic case, part of it is because you've had fairly bad popes, a number of them. Benedict wasn't the worst of all of them, incidentally, but the last one was not great, and the one before Benedict was also not very good. So that's part of the problem, because with the Roman Catholic Church, the pope is the head of the church. He is effectively allowed to change doctrine, and I know that Roman Catholics will try to say that hasn't happened. But it has. Because if you look at the prayers, particularly the rosary and things like that, and you look at them from, say, five, six hundred years ago, so around the time of Luther, and you look at them now, the theology has changed. The doctrine has changed because the popes have changed them. And so you have things like the Assumption of Mary, which was not taught in, say, the year 1000. It's taught now. And so given that things can change, if you get a bad pope, things can go off the rails very quickly. Now, there are the same sort of problems in the case of the Roman Catholic Church as you have in other churches, because the seminaries became very left-wing. This is the sort of general trend that happened to academia. And so what happens is first, essentially, the professors at the seminaries go off the rails. Then they teach the next generation of pastors or priests in the case of the Roman Catholic Church, and they go off the rails. And then that cycle perpetuates itself. And you wind up with, basically an extreme far-left clergy teaching this stuff in the churches. And then what do you do? In the case of Protestants, you can always just start a new church. In the case of the Roman Catholics, they don't believe that's an option. And so they don't have a very good option except for trying to retake the magisterium. But at the same time, they have as part of their doctrine, you're supposed to listen to what the magisterium says. It puts them in a very difficult position that we don't. Typically, have as Protestants to the same degree it's not to say we don't have problems because obviously we have problems as well, we just don't have the same sort of problems that are quite as bad.

**SPEAKER\_2**

[ 00:22:42 ] Yeah, I think every other aspect oh, sorry you go ahead no, I was just gonna say I know Dave's about to like go off right now.

**SPEAKER\_0**

[ 00:22:48 ] The other aspect of it is that because of essentially a carryover effect, sort of from colonialism and many of the colonies were in fact Roman Catholic; it's not to say that colonialism was bad, but because of that carryover you have this sense that oh, as long as you're Roman Catholic, we're fine. And so you'll see Roman Catholics sometimes they'll say, 'Oh, it's not an interracial marriage, we're both Roman Catholic.' Well, no, he's Ugandan and you're French. It's an interracial marriage. It doesn't matter that you're both Catholic because race is a biological reality, not a religious reality. These are separate categories. You can't conflate them and treat them as the same thing. Now, again, if you look at the historical thinkers and teachers in the Roman Catholic Church, they're staunchly racialist in many cases. They recognize there are differences between and among the races of men. And so if you go back 100 years, exactly, you can find many excellent quotes from Catholic theologians. But how are you going to go back to that in the case of the Roman Catholic Church when the materialism is against you? Like I said, in the Protestant case, it doesn't matter. I don't care what Matthew Harrison says. Matthew Harrison has no authority over me as a Christian. He has some authority over the LCMS, over the Lutheran Church Missouri Synod, because he is the head of that body. That makes him the head of a corporation. I don't care what the corporation says. I care what scripture says. I say what the confessions say. I say what the faithful theologians in the Lutheran tradition have said. And they are all aligned against him. I am not beholden to him in the way that a Roman Catholic believes he is beholden to the Pope. It is a fundamentally different thing.

**SPEAKER\_3**

[ 00:24:37 ] Okay, Dave.

**SPEAKER\_0**

[ 00:24:38 ] Well, hold on. So just before you go off.

**SPEAKER\_3**

[ 00:24:41 ] I'm not going to go off that much. Let's let Vince get a word in edgewise here.

**SPEAKER\_2**

[ 00:24:44 ] Before you go off, I just want to say. Going back to the beginning where you said, you know, we're having Corey Mahler on because we wanted diversity. He is another bald. This is the first time we've had another bald on the show.

**SPEAKER\_1**

[ 00:25:00 ] Hey, I think that constitutes a smile.

**SPEAKER\_2**

[ 00:25:02 ] There we go. Look at that. I think that counts as a smile.

**SPEAKER\_0**

[ 00:25:06 ] I think it's good enough. It's a German smile. It's good enough. There you go.

**SPEAKER\_2**

[ 00:25:10 ] I get what you're saying. Like every religion does have problems, right? No religion is going to be perfect. I mean, there was like three or four Lutheran churches where I was from in Orange County that would hang the gay flag every June, right? And of course, the Catholic churches.

**SPEAKER\_0**

[ 00:25:26 ] Probably Elkä.

**SPEAKER\_2**

[ 00:25:27 ] I don't even know.

**SPEAKER\_0**

[ 00:25:29 ] I wish that they weren't legally allowed to use the name Lutheran. Yeah, quite frankly, they aren't even Christian at this point. So right.

**SPEAKER\_2**

[ 00:25:35 ] And that's what we all say, like, oh, they're not real Catholics. They're not real Christians or whatever. Like, I just wish I think that we should do what Father Maudsley was saying and just like sort of push the church. I think it's going to go in this direction inevitably. I mean, given the way that young men, the route that young men are are going down today on a couple of things on race. I think you said at the beginning that people admit that there are biological differences between different people for all sorts of things, height, athletic ability, things like this, but they'll never say that it's driven by race. I want to correct that. They will if it's only against white people, right? Or if it's positive about another race. Positive about another race.

**SPEAKER\_1**

[ 00:26:20 ] Like black athleticism.

**SPEAKER\_2**

[ 00:26:21 ] Black athleticism.

**SPEAKER\_0**

[ 00:26:23 ] Which is extremely overblown except for a very tiny number of cases. For instance, there are some of them who are very good at sprinting from a particular part of Africa.

**SPEAKER\_2**

[ 00:26:34 ] Right. But, you know, and the thing is, it always stops at the neck. It always stops at the neck. You can never make jokes about it from the neck above. And then the different species thing, you were talking about how different species are brought to a territory they're not supposed to be in. There's always problems. The wolves. Oh, the wolves.

**SPEAKER\_1**

[ 00:26:55 ] The gray wolves up here. It's a huge problem. Timber wolves. Are they really?

**SPEAKER\_3**

[ 00:26:58 ] Yeah, yeah, yeah. Oh, okay. Yeah, they brought like the timber wolves. Some idiot scientist in a fucking lab coat. Pardon my French. I should do better about that. Some lab coat back in like the 70s or the 80s up here in Idaho was like, you know what, we need to introduce the timber wolves.

**SPEAKER\_1**

[ 00:27:11 ] Right.

**SPEAKER\_3**

[ 00:27:12 ] And they like let three of them out, four of them out.

**SPEAKER\_1**

[ 00:27:15 ] And then they bred and then they kill cows for sport.

**SPEAKER\_3**

[ 00:27:18 ] They are killing cows for sport. Horses for sport.

**SPEAKER\_1**

[ 00:27:20 ] They will just go up to a cow. Take a bite out of them. And run away. Like the farmers out here are pissed. There's a $1,200 bounty on every timber wolf.

**SPEAKER\_3**

[ 00:27:29 ] Yes, that's one of the things that they've opened up recently is like if you live in Idaho and you're a good hunter, you can go out and basically hunt an unlimited amount of wolves, which is pretty badass. And you get paid like a thousand bucks a hide for it, right? There's a group called the Foundation for Wildlife Management up here. It's actually a nonprofit that will, yeah, they'll pay you a thousand dollars a hide.

**SPEAKER\_1**

[ 00:27:46 ] Canadian gray wolves were introduced. I was right.

**SPEAKER\_3**

[ 00:27:49 ] Because some idiot liberal, right? Some idiot liberal. They were liberals in lab coats. It is a form of timber wolf, yeah. Yeah, liberals in lab coats. Thanks, buddy.

**SPEAKER\_2**

[ 00:27:55 ] Anyway, that's all I wanted. Go ahead. Go off about religion.

**SPEAKER\_3**

[ 00:27:58 ] No, I didn't. God, why do you people always do this to me?

**SPEAKER\_1**

[ 00:28:01 ] Because you did this thing where you couldn't resist. You were all getting all angsty, and you literally started to wag your finger like an old Jewish woman. You're like, well, let me tell you, Corey.

**SPEAKER\_3**

[ 00:28:12 ] Well, I want to agree with part of what Corey said in that we have had, I think, significant deviation from the traditional teaching of the church. It's like we've had amnesia. As a faith for like the last 60 years, basically. You know, and even if you look at Pope John Paul II and Francis's teachings and some of the writings from the different synods, they have admitted that there were new teachings, new teachings in Vatican II, right? Like this comes out of the pen of John Paul II. And what I wanted to point out is according to Pastor Returnus de Ecclesi Christi, the Dogmatic Constitution of 1870, which actually defines papal infallibility. It says, For the Holy Ghost was not promised to the successors of Peter that by his revelation they might make known new doctrine, but that by his assistance they may inviolably keep and faithfully expound the revelation, the deposit of faith delivered through the apostles. This is to say that the Pope cannot just come up with new doctrines, teach them, and say that This is what we've always taught. This is what we're teaching. I mean, we have even, I forget, Corey would know what the Bible verse is. If even an angel from heaven comes and teaches to you a doctrine different than what the apostles have taught, let him be anathema, let him be cursed. So this idea that papal infallibility specifically has the ability or gives the Pope the ability to teach a new doctrine is explicitly condemned in the document. Saying that he's infallible, like how is this manifested in the Catholic Church?

**SPEAKER\_1**

[ 00:29:58 ] So this isn't a modern thing, isn't it relatively, I guess.

**SPEAKER\_3**

[ 00:30:01 ] I mean, The Pastor Eternus was written in 1870, okay, right at Vatican Council One, uh, and then at Vatican Council Two, uh, there are new teachings I could I've got a copy of Vatican Two right over there, uh, things like collegiality, things like religious liberty, the idea that people have the right to follow their conscience and choose to worship or to belong to any religion that they want. That has always been explicitly condemned by the Catholic Church. We've burned people alive for that. Yeah. Right?

**SPEAKER\_1**

[ 00:30:33 ] When I got baptized, I was 13, and I was under the impression that no matter what faith I followed in future, my soul belonged to the Catholic Church. They got me.

**SPEAKER\_3**

[ 00:30:44 ] Unless you leave and commit the sin of apostasy.

**SPEAKER\_1**

[ 00:30:47 ] I was taught.

**SPEAKER\_3**

[ 00:30:49 ] Well, they don't believe in that now, for the most part. Like, a lot of Catholics just don't believe in apostasy. I mean, even we've had several popes and cardinals that have said that people don't go to hell. That's insane. They don't believe that people are even in hell. I think what we're dealing with here with all religions.

**SPEAKER\_0**

[ 00:31:05 ] The church does also, the Roman Catholic Church specifically, does also now teach that Jews and Muslims are included in the plan of salvation. That's a quote from the Catholic Catechism. Which is a minor problem.

**SPEAKER\_1**

[ 00:31:16 ] Yeah, we've really walked back some basic stuff. Hold on a second. I got to pull this out.

**SPEAKER\_3**

[ 00:31:21 ] I can do this.

**SPEAKER\_2**

[ 00:31:22 ] Well, I think what we're dealing with here is just like a lack of true religiosity among all religions, among all religious people. I think they're just, but I think that that's changing. We talk about this all the time in the show. I have a kid that's Generation Alpha, and all of his friends are very religious. You look on TikTok, you look on all these apps, and you see these young boys that are pursuing religiosity, that are becoming Christians, that have Bible verses written on their clothing or whatever. So I think that that's changing. Another thing is, if we believe that power is top-down, like we talk about on the show, then I think that maybe applies to the Catholic Church more than others.

**SPEAKER\_3**

[ 00:32:10 ] I found it, by the way. I found the quote. This is my copy of Vatican II. I know it's not the best translation in English in the world. I also have a copy in Latin, but it says, in Lumen Gentium 16, The plan of salvation also includes those who acknowledge the creator. In the first place, among those are the Mohammedans, who, professing to hold the faith of Abraham, together with us, adore the one merciful God.

**SPEAKER\_5**

[ 00:32:38 ] What?

**SPEAKER\_3**

[ 00:32:39 ] This is what Vatican II teaches, and obviously they don't teach that. The Muslims pray against us. The Jews pray against us three times a day. Whoever wrote this is not only woefully misguided, but just factually wrong. And this is one of the reasons why I'm a traditional Catholic, because I have questions about this that remain unresolved to this day.

**SPEAKER\_2**

[ 00:33:04 ] You know who the Jews hate more?

**SPEAKER\_3**

[ 00:33:06 ] Catholics.

**SPEAKER\_2**

[ 00:33:07 ] Catholics.

**SPEAKER\_3**

[ 00:33:09 ] Well, maybe the Lutherans, though. They've got to be up there.

**SPEAKER\_0**

[ 00:33:13 ] It depends which Roman Catholic group. They're pretty fond of the Jesuits. Yes. Which isn't surprising considering there have been a lot of Jews in the Jesuits over the years. In fact, it's sort of their hiding place in the Roman Catholic Church. Yep. Which is not surprising because anytime you find something that's gone well and truly off the rails, the Jesuits are involved.

**SPEAKER\_3**

[ 00:33:33 ] True. I want to talk about, if I may derail a little bit. Hold on. I have one more question. I'm not going to take over.

**SPEAKER\_2**

[ 00:33:39 ] No, if you're going to take over an institution, you would want it to have top-down power. Right. Right? Right. So you were excommunicated from the Lutheran church. I don't really, I'm not too knowledgeable about Lutheran.

**SPEAKER\_3**

[ 00:33:58 ] Then there are different synods.

**SPEAKER\_2**

[ 00:34:00 ] Is there like a, like a. Like a central authority? Yeah.

**SPEAKER\_0**

[ 00:34:05 ] There is and there isn't. For the Lutheran Church, historically, you would have had a bishop at the national level, and so it'd be a little bit similar to the Eastern Orthodox in terms of polity, obviously not in terms of doctrine, but you would have your national bishop, or an archbishop, and then you'd have bishops under him depending on how large the country is, and so you would have that hierarchy. We did not have that historically, and we still don't really have it in the U. S. context for historical reasons, essentially. There were some early synods that did have what amounted to a bishop when the Saxon Lutherans came over here, and they are the ones who founded what is the LCMS. They did bring a bishop with them. It turned out that he was a terrible man, and they literally stuck him on a raft and shoved him across the river in the middle of winter to get rid of him. So that's sort of the solution for a bad bishop, one of the solutions anyway. And since then, the Lutheran Church, Missouri Synod, has been congregational in terms of its polity, which is also a difference when it comes to controlling your congregations. Because, for instance, in the LCMS, typically speaking, the congregation owns its land and owns its building. That is not the case in Rome. Rome owns the land. Rome owns the building. Rome can sell it right out from under you if they don't like what you're doing. LCMS can't do that because Missouri does not control it. Now, they've been pushing to try and change some of the bylaws to have the property revert to the district, which is the equivalent of a bishopric in the LCMS. In the case of the church dissolving, in the case of that congregation dissolving, I would highly recommend that anyone who is Lutheran check your bylaws, check your constitution. Don't let synods seize your property like that. But effectively, the LCMS has Matthew Harrison, who is the archbishop, and then it has what they call district presidents, and realistically, they're bishops. You can call yourself a district president. God's still going to give you a bishop's judgment. It doesn't matter which title you had on your business cards. We do have in the LCMS an archbishop and bishops, and so we do have that hierarchy. They don't have explicit authority to issue orders to those under them in the hierarchy, but they do have many means at their disposal to bring about what they want. And so it's the same sort of way that things are brought about sometimes in politics. It's not an explicit order, but it amounts to one. And that's exactly what happened. The LCMS at the highest level. So Matthew Harrison told the district president to tell my former pastor, get rid of this problem. And he just followed orders.

**SPEAKER\_3**

[ 00:36:57 ] That is so lame. That's unreal. Yeah. I was curious when, so like with Catholics, we can kind of like point to the 1960s and be like, yeah, we had some problems there and it's, it's been downhill. You can look at the amount of priests, the amount of nuns, the amount of. the amount of marriages, the skyrocketing amount of annulments in the church. And you can pin it directly at 1965.

**SPEAKER\_2**

[ 00:37:22 ] Well, I think not just with the church, I think societally. Societally in general, but also in the church. I think that's most churches realistically.

**SPEAKER\_3**

[ 00:37:29 ] My question was, when did the Lutheran Church start going liberal Marxist? Was there any kind of defining moment or synod?

**SPEAKER\_0**

[ 00:37:39 ] We actually fought it off once. Almost succeeded. We had what was called Seminex, which was seminary in exile, they called themselves. Basically, we rounded up all of the leftists and kicked them out. And a lot of them went to Elka, which is also when Elka started to, they'd already gone downhill significantly, but they rapidly went downhill and became apostate. The problem is some of the leftists were allowed back in over the decades, over a number of years. And so the problem that had essentially been fixed, had been addressed and resolved, was allowed to fester outside of the church and then come back in. And that was around the same time. And so most of these institutions, you see the same sort of decay happening at around the same time. It's the 1960s. It's the most cursed decade in probably the last thousand years. Amen. That's maybe a couple of exceptions here and there, but maybe the Black Death. As far as destruction of society in the churches goes, yes, it's pretty much the 1960s, although you could trace some of the roots back a couple decades before that, in really any case, because obviously things that come to fruition started earlier than that. Yeah, like the Frankfurt School.

**SPEAKER\_3**

[ 00:38:55 ] Right.

**SPEAKER\_0**

[ 00:38:56 ] Exactly. World War II is really kind of the crux of a lot of this. Was there ever a— And obviously World War I.

**SPEAKER\_2**

[ 00:39:03 ] Yeah, well, World War I was the catalyst for World War II. Right. Exactly.

**SPEAKER\_0**

[ 00:39:07 ] You don't get World War II without World War I.

**SPEAKER\_3**

[ 00:39:09 ] Was there ever a CIA program targeted at the Lutherans the way that there was one targeted at the Catholics that you're aware of?

**SPEAKER\_0**

[ 00:39:19 ] Yes. It was basically the same kind of program. It was not as extensive because there weren't as many Lutherans, obviously, although the LCMS at one point was the fastest growing denomination essentially in the world, certainly in the U. S. And that was when the LCMS was faithful and incidentally was still speaking German at the time. So there was that protection against outside influence because they were relatively insular. They were basically ethnically homogeneous. They were almost all German because the Scandinavians had their own synod. So the LCMS was almost entirely a German synod. There were a number of congregations that conducted their service in their own native tongue, but they were sort of their own subset of the LCMS. And so once you had that switch over to English, which was obviously pushed around the time of the World Wars, because if you spoke German, you were suspect. For instance, my old church in Orange County, they had a new capstone made for their cornerstone because the old one was in German. And so they cemented this English one over the top of it to try and protect the church from getting attacked during the World War era. But it was that destruction.

**SPEAKER\_2**

[ 00:40:30 ] Was that Orange County, California?

**SPEAKER\_0**

[ 00:40:33 ] Yes, it was Orange County. That was St. John's.

**SPEAKER\_2**

[ 00:40:35 ] So, the Lutheran church I was talking about was in Santa Ana.

**SPEAKER\_0**

[ 00:40:39 ] That's nearby. This one's in Orange.

**SPEAKER\_2**

[ 00:40:41 ] With the gay flag. There was a bunch of other ones, too, that had gay flags.

**SPEAKER\_0**

[ 00:40:44 ] That would be Elka, because that's actually, as bad as things are in some places in the LCMS, if you were flying a pride flag, so-called, you would be kicked out of the Synod. They would still do that. You will not get away with that in the LCMS.

**SPEAKER\_3**

[ 00:40:56 ] It's always really funny, too, whenever I go back home to Pennsylvania to visit my parents. I shouldn't say back home. Here is home. Idaho is home. But whenever I go to visit my parents, and you go down Main Street, there's a Methodist church that is now flying a gay flag. And across the street, there's a Lutheran church that's flying a gay flag. And then another block down, there's an Episcopal church that all has the gay flag. It's literally all of them. It's just incredible.

**SPEAKER\_1**

[ 00:41:21 ] There's a Lutheran church off of Northwest, I think, and it says, 'all are welcome' and by all mean we mean all.

**SPEAKER\_3**

[ 00:41:28 ] That's the Methodists. Oh, are they Methodists? I actually talked to her on the phone once, and she said that they needed to stand together with Satanists in solidarity.

**SPEAKER\_1**

[ 00:41:36 ] What is the point of us even being religious if we're going to this end?

**SPEAKER\_0**

[ 00:41:40 ] Well, at least they're honest. Right, right. At least that's honest.

**SPEAKER\_1**

[ 00:41:44 ] But the bastardization of religion, something that we talk about extensively on the show is this fissure that we have on the right, on the dissident right, where people feel like you can't be, racially aware, and Catholic. So I heard you talk a little bit about this. This was a super chat that actually my mom sent. I think it was the EMJ debate. Can you be a white nationalist and a Catholic? And I wanted you to, I know you've already answered this, but not to our audience. I wanted you to delve a little bit into this and explain if you can be Catholic and if you can be Lutheran.

**SPEAKER\_0**

[ 00:42:22 ] If you can be a white nationalist and Lutheran? I think that very obviously you can. I don't think that there's any incompatibility whatsoever in Lutheran doctrine with being a white nationalist. I think, in the Roman Catholic case, you do have the problem of the magisterium being against you, which we have that to some degree, obviously, in the Lutheran case. But in the Lutheran case, like I said, he doesn't actually have any power. He only has the authority of men listening to him or under him, because we've had pastors before in the Lutheran church who've just said, 'No, I don't feel like doing that,' which you think there'd be more of those considering we kind of have Luther in our history and he was well known for saying that. But what defines Lutheranism is a confession. It is the book of Concord. And so you don't have any power in the magisterium to create new doctrine, to create new theology, because what they have to do is they have to say, 'This is the teaching of Scripture.' This is the teaching of the Book of Concord. If they can't do that, then it's not Lutheran, and no Lutheran has to listen to it. But if you look at the history of Lutheranism, Lutheranism has always been very compatible and very friendly with nationalism. Like I said, we used to have national Lutheran churches. Basically, all of Scandinavia was Lutheran. The majority of them in certain parts of Scandinavia still claim to be Lutheran. Their state churches have gone off the rails like everything else. But there's a meme that goes around every so often saying that Iceland is this paradise because they're all atheists. But if you look at the actual data, something like 70 to 80 percent of them are Lutheran because Iceland was one of the Lutheran countries historically. But we had national Lutheran churches. We recognize that nations are distinct. They have characteristics. They're going to worship in different ways. They are going to organize themselves in different ways. And that was compatible, that is compatible with Lutheranism. There's nothing wrong with that. We should have a nationalist Lutheran synod in the US. There's no reason we can't have that. There's nothing in Lutheran doctrine that says you can't run things that way. In fact, Lutheran doctrine, if you read it correctly, teaches exactly that. You are supposed to have a nationalist outlook. Because the version of the two kingdoms understanding, which every traditional denomination of Christianity has an understanding of two kingdoms, even the Roman Catholics have their version. It's a little different from the Protestant version because the Pope is seen as having some authority in the left-hand kingdom, which we in the Protestant sphere relatively deny. You have the two kingdoms. You have the right hand, which is the church, and you have the left hand, which is the state. But they're the two hands of Christ. And so both are supposed to be Christian. Both are supposed to be run according to Christian principles. And the Book of Concord very clearly teaches that that is the case. In fact, one of the duties of a Christian prince is to see that the faith is taught rightly in his lands. We would actually go on the other side of the question, give the opposite answer, as it were, with regard to the Roman Catholics who say the Pope should have power in the political sphere. We should say the king should have power in the church. And it is his duty to see that the Christian faith is taught rightly in his lands, and he will be judged for that. It was Lutheran princes who presented our confession. It's Lutheran princes who signed their name and put in jeopardy their honor, their lands, and their lives in order to undertake the Reformation. They were the ones who protested. That's why Protestants are called Protestants, because the Lutheran princes protested against the treatment of the Emperor and the Pope. So there's nothing incompatible in Lutheranism with nationalism. I think, in fact, it's probably the most compatible Christian tradition with regard to white nationalism.

**SPEAKER\_1**

[ 00:46:24 ] What about pre-Vatican II Catholicism?

**SPEAKER\_0**

[ 00:46:28 ] I don't think that it's incompatible with nationalism. And you can see this in many of the nationalist movements during the interwar period and in the World War II period had at least a Roman Catholic contingent. Adolf Hitler was a Roman Catholic. Goebbels was a Roman Catholic. You have a number of other Roman Catholic leaders in other parts of Europe. Primarily that's going to be from sort of the middle of Germany south because Europe's basically split-south is Roman Catholic and the north is Lutheran historically with the outlier being the Anglicans and then the Eastern Orthodox off in the Slavic countries. But you had Lutheran nationalist movements in the countries that were historically Lutheran. So the Scandinavian countries, Finland would be a good example. And then you have Roman Catholic movements in places like Spain. And so, no, I think that Roman Catholicism historically is entirely consistent with nationalism. The problem I see is how do you get back to that in the Roman context? Because like I said, in the Lutheran context, we just say, Matthew Harrison is a wicked apostate. I don't care what he says; we should shove him across a river on a raft. It's not an option today, but we did it once with a bishop. So you can't do that with the Pope.

**SPEAKER\_2**

[ 00:47:45 ] Yeah, but the thing is, it's like with Luther, you were talking about how there's like, actually, you were kind of calling for a more centralized power in Lutheran with what you just said.

**SPEAKER\_0**

[ 00:47:57 ] I think that hierarchy is good. God has built that into creation everywhere. That's another thing that we like to deny these days because of egalitarianism and a number of other things. Hierarchy is built into creation. It is part of God's design. Right.

**SPEAKER\_2**

[ 00:48:10 ] Yeah. And so I think with the Catholic Church, it probably has the most hierarchy among religions. And like I said, if you were trying to push an organization or an institution in a certain direction, you wouldn't want it to be decentralized because it would be virtually impossible to push it in the direction that you want it to go.

**SPEAKER\_1**

[ 00:48:30 ] Well, if there was decentralization, though, like we're seeing in the Orthodox Church. Then we also won't see as much propaganda sweep through. So I kind of see both sides of this.

**SPEAKER\_0**

[ 00:48:42 ] There are benefits on both sides. For instance, congregationalism, which is the way that we have organized our polity in the Lutheran Church in the U. S. since the 1800s, give or take. Gives the advantage of synod can't just seize property in churches and tell them you must they have to find other ways to do it so they don't have the same level of authority whereas the pope can kind of just shove things downstream he has that authority so there are benefits on both sides but I think that hierarchy is the right way to go because I think it's the proper way to organize things. So on that count, I do think that the Roman Catholic Church has that right. You should have an archbishop, you should have bishops under him, and then you should have various levels under that, depending on how big your organization is. But I disagree with the Roman Catholic Church when the bishop of Rome asserts that he should be preeminent. You should have national bishops who meet together and help keep each other in check. You should not have someone who is elevated above them, like the bishop of Rome.

**SPEAKER\_2**

[ 00:49:44 ] Wait a minute, so you're telling me that Hitler was Roman Catholic and Jews hate the Catholics more than any other religion and you're not Catholic?

**SPEAKER\_0**

[ 00:49:54 ] They are not particularly fond of Luther, let's say. Considering his last, his book. I know, he's smiling. Look, he's smiling. Look at that. Do most Lutherans. That counts. If he didn't pay up on that bet. Yeah, he needs to pay up.

**SPEAKER\_2**

[ 00:50:10 ] And most of you guys, yeah, super chat the show, the backlash . net slash super chat, powerchat . live, entropy, all the good stuff. Do most Lutherans know that Martin Luther wrote a book? entitled The Jews and Their Lies.

**SPEAKER\_0**

[ 00:50:25 ] Many of them actually do. And the LCMS, since incidentally the 60s, has attempted to distance itself from some of the things that he said, which is funny because they'll point out, well, Luther said these things and we're not Lutheran because we follow everything Luther said. But then, at the same time, they'll try to ignore the fact that the new things they're trying to introduce aren't in the Book of Concord, which defines Lutheranism and incidentally the Book of Concord very frequently refers to Luther as the teacher of the Lutheran Church, a teacher of teachers, and refers to many of his other writings and basically incorporates them by reference, so we can't just ignore the fact that Luther said some interesting things, let's say, about the Jews, particularly in his book and also in his final sermon.

**SPEAKER\_3**

[ 00:51:17 ] I think I'm doing pretty good at not spurging. I know. I'm pretty proud of you. I am being very well controlled. I just wanted to point out that we also, in addition to Hitler and Goebbels, I guess, we also had Salazar in Portugal, Franco in Spain, Mussolini in Italy, St. Padre Pio, by the way, who was a member of the fascist party. But then if you look at all of Christendom, if you include the Lutherans, and the Orthodox.

**SPEAKER\_1**

[ 00:51:45 ] I'm not spurging that much.

**SPEAKER\_3**

[ 00:51:48 ] Well, there's a big argument.

**SPEAKER\_2**

[ 00:51:49 ] Many people are arguing probably in the live chat that Hitler was Catholic. People say that he was Gnostic. There's a big argument about it.

**SPEAKER\_1**

[ 00:51:58 ] My phone is getting blown up right now about this.

**SPEAKER\_2**

[ 00:52:00 ] What's the proof that Hitler was Catholic?

**SPEAKER\_1**

[ 00:52:02 ] No, he wasn't. Uncle A created a positive Christianity. He was baptized Roman Catholic.

**SPEAKER\_0**

[ 00:52:06 ] He never repudiated his baptism or his membership in the church. He still didn't end services. However, he was very fond of Luther for a Roman Catholic, which today is very odd because most Roman Catholics today hate Luther. There are many who try to say that Luther is the source of all the problems in the world, but Hitler was very fond of him.

**SPEAKER\_3**

[ 00:52:27 ] Well, I mean, he had to be because he had a country. He had a I mean, this was like the very nationalism was like a new thing at the time. Right. Like there were there was all the different kingdoms of Bavaria that were, you know, coming together for the very first time. Right. And so Hitler is given this country that had been split basically. And I think it was if if my statistics are correct, 75 percent of German citizens at the time of the Second World War were Lutheran, or at least Protestant, and about 25% were Catholic. So, with Franco, what he was doing in combating communism in Spain, he was, with a basically 100% Catholic country, able to have Christ the King and the Catholic Church's social teaching of the kingship of Christ as the bedrock of phalangism or fascism, whatever you want to call whatever Franco did during the Second World War. Hitler had a different apple to peel. Wow, what the heck is that? I know what you're saying. He had a different cat to skin in that he has this group of people that had fought the Hundred Years' War. They had gone to war with one another. And so how are you going to unite this disparate group of people to fight Bolshevism if we can't agree on theology? And that's when he decided to make the German Volk the people as the primary organizing principle of his movement, which is one of the reasons why I would contend that he actually failed. That is like something that he did wrong.

**SPEAKER\_2**

[ 00:54:00 ] He tried to reestablish an identity after the German identity was destroyed. It's the same problem we were talking about last week with Cam, where he was talking about how he felt like sort of an ethereal connection when he went to Prague. And it was all sorts of different people from all sorts of different cultures and countries, but they were all European. They were all white. And we've lost our identity here in America because that has been destroyed because of the demographic change that America has experienced and the whole host of other things. Here it is right here. Hitler was baptized Catholic in the same year he was born. He was baptized at birth as a Catholic, and he never gave that up. He never repudiated it. There it is. He's a Catholic. Whether or not he's in heaven is up for debate. And so this thing that you're talking about here, he was just trying to reestablish a driving identity of the people. Yeah, no.

**SPEAKER\_3**

[ 00:54:53 ] The one point that I was going to make earlier, and I think I'm still not spurring everybody, okay? So tell the chat to take a Xanax and chill out.

**SPEAKER\_1**

[ 00:55:01 ] You're doing a good job.

**SPEAKER\_3**

[ 00:55:02 ] But if you look at all of the different Christian denominations before the wars, and you look at the leaders that rose up, Mussolini, Salazar, Hitler, Franco, you also had Cornelio Cotorano. In the Orthodox realm, right? He had the Legion of St. Michael the Archangel. And so all of these different groups were extremely nationalist and they were also extremely Christian. And they used their Christianity as a basis for fighting communism. The idea that, you know, you need to throw away your Christianity to fight for your people or to put it in like a closet. You know, I think that this is something extremely new. And frankly, I almost think it's kind of like a Jewish psyop to just get you away from Christ. That's my spur.

**SPEAKER\_2**

[ 00:55:58 ] And one thing here, too, also is, you know, you see all these churches, you were talking about all these Christian churches with all these gay flags on their churches, Methodist, whatever. Has there ever been a Catholic church that has done that?

**SPEAKER\_3**

[ 00:56:14 ] Yes, but put a gay flag up?

**SPEAKER\_2**

[ 00:56:16 ] Yeah. Yeah. Like an actual Catholic church? Yeah. And what would happen to them?

**SPEAKER\_3**

[ 00:56:21 ] Nothing.

**SPEAKER\_2**

[ 00:56:21 ] I don't think in any religion anything's going to happen unless, like, the culture completely changes.

**SPEAKER\_3**

[ 00:56:26 ] I mean, there are some, and I mean very few, incidents where priests have been censured. But, I mean, you can look at what the German bishops are doing right now, like approving and blessing same-sex unions in Germany.

**SPEAKER\_2**

[ 00:56:41 ] But they're more likely to be censured for saying something racist or, you know.

**SPEAKER\_3**

[ 00:56:45 ] True, but even Pope Francis came out and said that you can't do this and that homosexuality is an affront to children. It's an affront to marriage. It's an affront to Christianity.

**SPEAKER\_2**

[ 00:56:53 ] And it's just like he did. It's just like what he said. He was excommunicated from the Lutheran church for being a racist or whatever. And that's the thing. Like, the thing is, is like, I think as Christians, we just need to come together and understand, like, who did this to us? Like, it all started in the 60s. Gee, I wonder who did this to us? We can go back and fight another hundred years war in a hundred years. It was the Amish.

**SPEAKER\_1**

[ 00:57:18 ] Before we do Super Chats, I did want to ask Corey, there's been a lot of discussion about Cardinal Serra, who said some good things in the past. I don't think he would continue to if he were pope. And I'm of the mind that this is going to be some kind of humiliation ritual for Catholics. Like, here is your black pope, sirs. I think it's a bad idea. What do you think, Corey? Do you think that this is how things are going to go for Catholics? Do you think that they're going to take a stance? They're going to make this about race?

**SPEAKER\_0**

[ 00:57:53 ] I don't know if they'll do it this time, but if they don't do it this time, they'll probably do it within the next three popes. And it sort of depends on how old the man is as to how long that will take. But it is where things are naturally going. And you see a lot of those in the Roman Catholic Church who have long been pushing the fact that most Roman Catholics now are in the so-called global South. They will push to have someone from the Global South because obviously, the last guy wasn't good enough because he was a white-looking guy from Argentina; he wasn't you know brown enough for them. They'll be pushing to have someone who is so-called representative of the Global South. It comes from bad theology; we could get into that but that's sort of a long topic, but I do see them trying to push that at some point in the near future. I don't know if they'll do it this time, but they will inevitably try to do so. And I think that will be a turning point for many Roman Catholics in the West. They'll have to choose whether they are going to follow this church that is clearly going down a bad path, or if it is more important to follow the scriptures, follow the word of God, because it is not, and I know that the Roman Catholic will definitely disagree with me, but it is not. The Roman Catholic Church as an institution that safeguards Christianity, I think we can recognize that looking at what it has done historically. Because it was the Roman Catholic Church that tore apart Christendom with the 30 years war for instance. It is the Word of God that safeguards Christendom; it is the Holy Spirit – He is the one who safeguards Christendom. And so, what we have to do as Christians is be true to the Word of God; our fidelity is owed to God, not to any institution of men. It doesn't matter what it calls itself. And so, the Roman Catholic Church is not the church ( uppercase C is all believers throughout all time, regardless of where they live, when they live, anything like that. And so, that is all the way from Adam to whatever unfortunate man is the last one on the earth and a Christian. So fortunate in that case, but unfortunate for being there at that time. All of those men down through history. They are the church. That is what the actual church is, because the church is the full number of the elect from every tribe, nation, language, people. It is not the Roman Catholic Church. And so if we are going to be successful with regard to an ultimately political movement in the US, yes, religion is important. Yes, Christianity is key. I don't think that it can be an atheist movement. I think it has to be a religious movement. But I don't think that Roman Catholicism is going to be the one that does that. I don't mean that Roman Catholics can't be part of it because I think that we have to have Roman Catholics as part of it because we have a fairly large Roman Catholic population in the US. We kind of have a similar setup to what Adolf Hitler had in Germany because you had Bavaria was Roman Catholic and the rest of Germany was essentially Lutheran with some reformed here and there. In the US, we have a large Roman Catholic population and a larger Protestant population, the same sort of dynamics. Both of those groups have to be involved in anything or it is not going to succeed, just numerically speaking. The problem that I see for Roman Catholics is choosing between the Christian faith, you can call it Roman Catholicism if you want, but choosing between the actual faith and choosing between that and Rome. I don’t know how you can continue to follow the Bishop of Rome if he continues down the same path that Rome has been following for the last 50, 60, 70 years. I don’t see them changing that. And the challenge changing that in the Roman Catholic case is how do you do that with a groundswell movement? Because in the Protestant case, you just replace pastors and then you replace district presidents, so-called. bishops, and then you use them to replace the ultimate leadership. You can do that from the ground up more easily in the Protestant sphere than in the Roman Catholic sphere. And I don’t see any way to change the Roman Catholic church from the top down because you would have to control the cardinals. And I don't see how you manage to get that control to gain control over the next man who gets chosen as the Pope.

**SPEAKER\_1**

[ 01:02:24 ] Well, I suppose we should be adhering.

**SPEAKER\_3**

[ 01:02:27 ] Hold on a second.

**SPEAKER\_4**

[ 01:02:28 ] This is how you do it. I don't think there's audio on this. I hear it. Terrible.

**SPEAKER\_1**

[ 01:02:53 ] So you're fired. I didn't want to see his face.

**SPEAKER\_0**

[ 01:02:55 ] I'm just saying that I don't think that I will ever be called a friend of the Jewish community.

**SPEAKER\_2**

[ 01:03:00 ] I still think it's harder to say from that. I think I still say it's harder to reverse course in a religion that doesn't have a top-down hierarchy like that.

**SPEAKER\_0**

[ 01:03:13 ] Ultimately, the way that I think it will be done in the Protestant context. And so, in the American context, because America is largely Protestant, not exclusively, obviously, as I already said, but it will be done from the political side. How that is accomplished is you have a Christian political movement that then uses political power to fix the problems in the churches. And like I said, with Lutheranism. There's no incompatibility there because our doctrine very clearly teaches that it is in fact the responsibility of the king or Christian prince, whatever title you want to give him, to see that the faith is taught rightly in his realm and so it is entirely consonant with Lutheran teaching to have the political authority, the Christian political authority, intervene in the churches to fix problems and that includes removing faithless clerics, bishops, archbishops, whatever they happen to be; the king is permitted to do that according to Lutheran theology. And so we don't have the problem of believing that the archbishop has powers with regard to the state. So what you need in that context is a political movement.

**SPEAKER\_1**

[ 01:04:22 ] Isn't it possible that adherence to pre-Vatican II Catholicism becomes so widespread, that it puts pressure?

**SPEAKER\_2**

[ 01:04:29 ] Yeah. Yeah. It's the political as well. The solution is in the political as well, I mean, that's the way the culture is going. I mean, in Italy, especially, like, I think it's good.

**SPEAKER\_3**

[ 01:04:38 ] And that's one of the reasons why they put out Traditiones Custodes a couple of years ago to kind of smash down the traditional Catholic liturgy. And the priests that were celebrating it because they knew what's coming.

**SPEAKER\_2**

[ 01:04:51 ] I mean, you look at the churches, our churches, our Catholic churches are full and it's full of young people. And these young people are radical. And they never even heard of Nick Fuentes or me or any of these people.

**SPEAKER\_1**

[ 01:05:01 ] Couldn't they just nullify Vatican II?

**SPEAKER\_3**

[ 01:05:02 ] Yes, there are arguments that Vatican I was never properly closed. That's kind of a pipe dream. But, you know, the idea that a future pope, because it's been done before, like popes have gotten elected. I forget, I should really look up the name of the pope that it was, but it's a really interesting story where a pope is elected, and then he goes and he has his successor, the previous pope, removed from the tomb, put up his bones, put up and dressed in papal vestments, puts him on trial, finds him guilty of heresy, says that he was never the pope, and then threw his body in the Tiber ex post facto. That has happened in the Catholic Church before.

**SPEAKER\_0**

[ 01:05:44 ] I believe they also removed three of his fingers in that process.

**SPEAKER\_3**

[ 01:05:47 ] Yes, yes, you're correct.

**SPEAKER\_0**

[ 01:05:49 ] Because then you can't give the blessing.

**SPEAKER\_3**

[ 01:05:50 ] Yes, you're right, you're right.

**SPEAKER\_0**

[ 01:05:52 ] Already dead, probably can't do it for that reason.

**SPEAKER\_3**

[ 01:05:55 ] But I'm saying that in Catholic history, these things have happened. I'm not saying that I don't, I'm not a set of a cantus. I don't take that position. But I do think that there is enough dubia over the teachings of Vatican II and enough. Bishops that have submitted formal complaints to the Vatican, starting as early as Cardinal Ottaviani and as recently as Cardinal Burke and Bishop Athanasius Schneider, that there is a very real debate and only one side is right, right? And if you look at one of them, I was going to post, I don't know if I even have it up anymore. Oh, I do. Definitely, if you're Catholic, go follow this guy, American Reform, on Twitter. He is a wellspring of quotes from old priests and bishops about the Catholic teaching on race. And Jews. And Jews. So definitely go follow American Reform.

**SPEAKER\_2**

[ 01:06:54 ] I contend with the idea that the Catholic Church is going to— Okay, just— Hold on a second here. So I know that organizations, the elite, as Cameron would talk about them, they still follow this sort of like DEI ideology. But I think that I sort of contend with the idea that eventually in the next few popes, we're going to start selecting popes based on race, because that's not the way that that culture is going. Like you're talking about, like, I think it's through the political for all religions, not just for Catholicism, that we're going to see. I think we're going to see people become a lot more like us. You see it in the young people. You see the awareness of the JQ and everything, especially after October 7th. I think that was a big fire starter for this. I think that it's going to happen through the political. I think that the fixes are going to happen through politics, but it's going to be different ways for different religions.

**SPEAKER\_3**

[ 01:07:50 ] I also think that there's definitely room for, let's say, if we had a good president and they could declare that we are in fact being invaded with some sort of decree, right? And then if you have like some group of Catholic bishops that are taking money and working together with foreign NGOs to flood the country with, you know, fighting-age males, that that could in fact be either treason or sedition and then arrest a bishop. I mean, I don't see any reason.

**SPEAKER\_2**

[ 01:08:19 ] But also once all of the Christian religions start to realize who has subverted us, to this degree, who has caused all of these changes intentionally. We talked about Operation Shylock on the show before, where the Jews wanted to make a mockery of all of the Christian holidays for a reason through Hollywood and movies and TV shows and commercials and so forth. Once all of the Christian religions realize this, then, you know, the Holocaust narrative, the weaponized Holocaust falls apart. And then all of the other racial stuff follows. So I think it's going to happen inevitably.

**SPEAKER\_3**

[ 01:08:57 ] There's also something really interesting that Corey's been talking about that we haven't really plugged yet on this show. And that is his new series that they're releasing on Stone Choir Podcast about the Septuagint. And this is basically like the earliest known translation of the Bible. Old Testament and New Testament, because the New Testament was written in Greek, but the Old Testament was also written in Greek. And something happened fairly wicked around, was it 1,000 AD, where all of these Christians started taking the Masoretic text, which was a text that it comes after the Talmud. It comes after the writing of the Talmud, from what I understand, if I was listening to the podcast the right way. And basically, it kind of perverts Christian doctrine. I mean, you want to talk about like the Schofield Bible being messed up and mistranslated. The Masoretic text predates this by like a thousand years. Corey, can you school us on this really quickly?

**SPEAKER\_0**

[ 01:10:03 ] Essentially what happened in brief is, because obviously we're probably going to wind up having about 10 to 12 hours of it on Stone Quiet. In brief, you have. At some point in the past, God gave to Old Testament Israel the Scriptures in Hebrew, and so they had those at some point in the past. The issue with Hebrew is that Hebrew is not actually a written language in ancient times; today modern Hebrew is a different language, it should not be compared, it's not the same thing. And so what it was is an abjad, which means that they wrote down the consonants but you had to know what it said basically to know the vowels. Because if you remove all the vowels from a language, you're missing 30 to 40% of the language, give or take. So a single sentence can say a lot of different things. That's a problem. If you don't have the temple and the priests, you have an inspired oral tradition that comes alongside this text, which is basically cliff notes. And between the two, you know what it actually says, because again, you have the inspired and protected priesthood; they could actually ask God questions so that kind of helps you stay on the right path not that Israel stayed on the right path ever but they could have theoretically in order to preserve His word. God caused it to be translated into Greek because unlike Hebrew, Greek is a proper written language; you can actually read Greek and know what it says without having to have this oral tradition supposedly preserved by rabbis and so the church for many, many years, many centuries; in fact, used the Greek as the Old Testament. And that, in point of fact, actually includes the Jews and their synagogues. Because historically, due to the conquests of first the Northern Kingdom and then the Southern Kingdom by the Assyrians and the Babylonians, respectively, Hebrew was wiped out. It was replaced by Aramaic first, and then you have the conquests of Alexander. It gets replaced by Greek. And so the whole area is controlled by the Greeks for quite a long time. In fact, Egypt, people forget this fact, was a Greek kingdom for a long time. When it was fighting with the Romans, it was a Greek kingdom. It was not really Egyptian at that point. But you have these Greek-speaking kingdoms and this entrenching of Greek culture, which is why they needed to have the Old Testament in Greek, because even in the synagogues, they no longer knew Hebrew. The people did not speak Hebrew. Some of the priestly cast may have learned it just as today. Some people learn Latin. Although, as we said in the podcast, Latin was never as dead as Hebrew. Hebrew was dead for basically 2,000 years, and then they resurrected it and made modern Hebrew. But you had someone who would stand there and translate anything that was said into Hebrew. Because some of the liturgy was still in Hebrew, that part was preserved, just as again, in the Roman Catholic Church. Latin has been preserved in the liturgy, even though vanishingly few Roman Catholics actually know any Latin anymore. But it will be translated by someone into first Aramaic, and then later on it gets translated into Greek, because everyone at that point spoke Greek. Christ would have conducted most of his ministry in Greek. He may have used Aramaic as well. In fact, he almost certainly used Aramaic as well. But if you actually look in the New Testament, you see many times where he is in the region of the Decapolis. Well, it's called the Decapolis because it's 10 Greek cities and they spoke Greek. So these giant crowds who came out to see him spoke Greek. He's speaking to them in Greek. He's not speaking to them in Aramaic. And he's certainly not speaking to them in Hebrew, which is something that many Americans and others have been misled to think that, oh, well, they were all using Hebrew at this time. Hebrew was a dead language at that point for several centuries. No one was speaking Hebrew anymore because, again, they had gone from Hebrew to Aramaic due to the conquest by the Assyrians and the Babylonians. And then after that, they had gone to Greek. So most of them were using Greek because Greek was the language first of, obviously, the Greek Empire, and then it became the language of the Roman Empire. It was not the language of the laws and imperial decrees and things like that, but it was the language of everyday life in the Roman Empire. It was language of commerce. And so if you interacted with anyone in this empire at that time, you had to know Greek. And so people learned Greek. And so he would have conducted his ministry. He would have given his sermons. In Greek, because that was the language that people actually understood. Now, if he was in an Aramaic speaking area where everyone knew the language, perhaps he used Aramaic instead. But the church at this point, it was the believers among Old Testament Israel and those who also had come to believe in the Old Testament did not have the scriptures in Hebrew. They didn’t have the scriptures in Aramaic. They had them in Greek. And it’s the same scriptures, the Septuagint. Which was translated, incidentally, why it’s worth mentioning the Egyptians. It was translated by Ptolemy II, the king of Greek Egypt, according to; I won’t get into the tales that were translated because it’s not really necessary for this. And we don’t refer to it in the episode as well. So you have the translation into Greek, which is the inspired translation. It is the word of God in Greek. The Hebrew no longer exists. They don't have the Hebrew. That's another important factor. We do not have manuscripts of whatever the ancient Hebrew was. It's lost. It's gone for all time. God got rid of it. It is God's word, which he has promised he would preserve. And what did he preserve? He preserved the Greek. He didn't preserve the Hebrew. It is gone forever. People will try to bring up the Dead Sea Scrolls. The Dead Sea Scrolls are younger than the Septuagint. The Greek is. God's Word. The Greek is the Old Testament. And it was used by the church for centuries, including not just in the Old Testament era, not BC, but AD. It was used by the Christian church in Europe. That's one of the reasons it spread so rapidly. Because people actually knew Greek. If it had been in Hebrew, it would not have spread as rapidly because no one knew Hebrew. No one in Europe knew how to use Hebrew. In fact, none of the Jews at this point knew Hebrew. So it was a dead language. It was an unusable dead language. But people knew Greek. And that's the reason that the apostles could actually spread the faith so quickly because they were using a language and they were using scriptures in a language that everyone knew. And so that was the language of the church. It was the language of scripture until it was translated into Latin. Now, first you have the Vetus, you have the old Latin translation. And then after that, you have Jerome who translates the Vulgate. And that's when the real trouble starts, because Jerome uses the supposed Hebrew to translate the Old Testament. He started out using the Greek, and Augustine wrote a number of letters, telling him basically use the Septuagint. This has been good enough for our forefathers in the faith. It's good enough for you. But Jerome went to rabbis in Jerusalem and in Bethlehem, and they gave him something. We don't have what they gave him. We don't have copies of it. We don't know what it was. He didn't give the copies to Augustine, for instance, who requested some of them. So we don't really know exactly what he translated. We just know that he got it from rabbis. And he said that whenever he had a question, he asked the rabbis. So what we currently have in the Vulgate at this point in the timeline is basically a translation of something held by Jews who rejected Christ and translated by Jews who rejected Christ. And then interpreted by Jews who rejected Christ.

**SPEAKER\_1**

[ 01:17:59 ] What could possibly go wrong? This is not a good plan for the church.

**SPEAKER\_0**

[ 01:18:01 ] This is not a great plan for the church. Whereas before we had the inspired Greek text, which came from God, was divinely protected by God. And the argument basically that we are making in the series on the Septuagint is that the church should return to using the Septuagint because it is the word of God. Whatever this Hebrew abomination that the rabbis passed off to Jerome, it is not the inspired word of God. It contains the word of God because much of it is in agreement with the Septuagint, but it deviates in important places. And when you start comparing quotes from the New Testament, they match the Septuagint. They don't match this weird Hebrew thing that we have. Christ spoke Greek. He was using the Septuagint. When he quotes it, he's quoting the Septuagint. The apostles do the same. The Septuagint is the Old Testament. It is God's word.

**SPEAKER\_3**

[ 01:18:54 ] Nice.

**SPEAKER\_0**

[ 01:18:54 ] And so we should use it. We should not be using this thing the rabbis decided to trick Jerome into using. Indeed.

**SPEAKER\_3**

[ 01:19:01 ] Including all of the books that Luther threw out, sorry.

**SPEAKER\_2**

[ 01:19:03 ] Before we go to super chats here, I just want to bring something up.

**SPEAKER\_0**

[ 01:19:05 ] I have a copy of actually two different Lutheran Bibles, and if you'd like to see, they do have the Apocrypha in them.

**SPEAKER\_2**

[ 01:19:13 ] Let's go!

**SPEAKER\_0**

[ 01:19:14 ] Luther didn't remove anything. All right.

**SPEAKER\_2**

[ 01:19:16 ] I saw this bumper sticker on this Prius today, and it says, 'When fascism comes to America, it will be wrapped in the flag and carrying a cross.' You know, the thing is, is that they're kind of right. The Sinclair Lewis quote. They're kind of right, though. It's a good thing. Yeah, it's a good thing. It's a good thing. And I think that the Christian religions, again, will eventually come together and realize, you know, what's been done to them and what's been going on. And I think it's inevitable.

**SPEAKER\_0**

[ 01:19:44 ] It's interesting that fascism always tends to be Christian. For some reason, that political movement in particular is always Christian, whether it takes the form of fascism in Spain or national socialism in Germany. It just so happens that it always coincides with Christianity. It's almost like it's a Christian political theory and a Christian political movement.

**SPEAKER\_2**

[ 01:20:07 ] Right. And of course, they got the build this wall bumper sticker where the wall separation of church and state. Well, if you want to, we can beat up on the Baptists for this one. Yeah, true. Well, I mean, you know, you go back to Engel v. Vitale, the Supreme Court decision of getting God out of public schools and so forth, and we know what — We know who they were. We know who — Who's behind that lawsuit. I'm not going to say what race they were. They were Jewish. But I think you're right. I think it is going to be a Christian movement. It has to be a Christian movement, holy, mostly. I think it's inevitable at this point. But anyway, go ahead. Go to Super Chats.

**SPEAKER\_3**

[ 01:20:50 ] All right, we're going to Super Chats. Rebecca is excusing. See the pants, the matching pants? I don't know if you saw that on the way out.

**SPEAKER\_2**

[ 01:20:55 ] I didn't.

**SPEAKER\_3**

[ 01:20:57 ] Jeepers, creepers.

**SPEAKER\_2**

[ 01:20:58 ] Camouflage.

**SPEAKER\_3**

[ 01:20:59 ] But yeah, while I'm getting the Super Chat up, you know, for Catholics and Protestants to come together and work together, we can, like, I was on this podcast. We've had Mormons on. I'm going to plug this podcast that I was on, the World War Now podcast with, Noam Rad and what was his name? Dimitri, Conrad and Dimitri. And so we went for quite a while, I think two hours, talking about the upcoming papal conclave. And if you are interested in that, I won't belabor the points here for this audience, but you can go check that out over on World War Now. But the point is that we can work together in the political sphere. On a political movement, I think that the line is drawn when you start to do ecumenism, the idea of praying together when you don't believe the same things. I think every good Christian denomination, like Orthodox or Lutheran, Catholic, we would reject ecumenism and reject the idea of coming together with someone we would consider a heretic for worship, right? But when it comes to politics, I think that there's room to create. Ad hoc political coalitions to to do the right thing for the country, for all of these Western countries. So, anyway, that's just my two cents, berg. My apologies. No, you've been on your best behavior; I'm keeping it mellow, everybody.

**SPEAKER\_0**

[ 01:22:23 ] I think we actually have sort of an easy in terms of proposing it and implementing it legally, but then implementing physically is a little more challenging. But a solution that matches our history very well. And particularly in the US context, it goes all the way back, actually to the Reformation because it used to be that for a period of time, this is actually what led to the Protestantism at Spire. This was when we actually got the term Protestant, was when the Pope and the Emperor went back on this promise. But what they said initially was that the Prince could decide what would be the confession of his territory. And so if the prince was Lutheran, the churches in his territory had to be Lutheran. If you wanted to be Roman Catholic, you move to the one next door, which wouldn't have been that far because there were many little fiefdoms in Germany at this time. But that's basically just federalism. We have that sort of system already set up in this country. Now, you wouldn't want to necessarily go on the level of states because our states are quite large compared to, say, the little. Fiefdoms in Germany at the time depending on who ruled where, but we have counties and things like that. You could have a sort of federalism for different confessions in our context, and so you can have this region is Lutheran, this region is Baptist, this region is Roman Catholic. That's one way that we can solve this problem and not always be at odds with each other. Because, one of the issues, if we have the various different confessions within one political entity at that level, obviously not at the level of what would essentially be a federated empire sort of, at that level it's not as much of a problem. But at the local level, if you have all these churches in one place, you will always have constant bickering and fighting in politics, but really as a proxy for the religious differences. That doesn't solve any problems. It just creates new ones. If we bring back that system of different confessions in different territories, we can fix that problem. It is a potential solution for the U. S. context. Yes, it involves a little bit of discomfort in implementing it because there will be people who need to move around. But there's no reason we couldn't do that. It could be a long-term goal. It's not something you say implement tomorrow. It's you say 20 years from now, 30 years from now. This territory will be Lutheran. If you don't want to be Lutheran, you need to move next door. Or if you're next door and want to be Lutheran, you need to move over here.

**SPEAKER\_3**

[ 01:25:07 ] You know, Sam Parker was talking about something similar too. We should have him back on the show sometime to talk about it. The idea of splitting up the states. I think that the states are too big. They have too much power.

**SPEAKER\_2**

[ 01:25:17 ] Federalism used to mean something different.

**SPEAKER\_3**

[ 01:25:19 ] It did indeed.

**SPEAKER\_2**

[ 01:25:19 ] It means something different now. Yeah, it does. Used to mean the exact opposite, actually. Anyway, go ahead.

**SPEAKER\_0**

[ 01:25:26 ] The state lines are also weird because they should follow geography and they really don't in many cases.

**SPEAKER\_3**

[ 01:25:31 ] Absolutely right.

**SPEAKER\_0**

[ 01:25:32 ] California does, incidentally. One of the best states in terms of Geography and borders. This would just be broken up into 50 states.

**SPEAKER\_3**

[ 01:25:39 ] California is way too big. Oh, my goodness. Bill Biz sent $25. Just a little support as I'm running out the door. Going to have to watch back later. Thank you, Bill Biz. Thank you so much, Bill Biz. We do appreciate it. A real Ubermensch sent $50. Thank you. Point one, off topic a little bit, but would love your perspectives. In the last episode, you talked about unity and purpose in young people. Some of my most formative memories were of getting jumped by blacks and Hispanics. I sent my kids to private school. Used to do that too.

**SPEAKER\_0**

[ 01:26:11 ] And he continues. Formative memories.

**SPEAKER\_3**

[ 01:26:13 ] He continues his chat, $14 to keep safe from Carmelo Anthony's of the world. But I am depriving them of the wisdom that, but am I depriving them? His children of the wisdom that he learned through experience. Is there a way to truly teach knowledge of this subject without someone having to experience it firsthand? If so, how? That is one of the greatest questions. Sign him up for Twitter.

**SPEAKER\_2**

[ 01:26:37 ] Sign him up for Twitter.

**SPEAKER\_1**

[ 01:26:40 ] That's one of the greatest struggles as a parent, right? Like how much risk do you expose your child to without putting them in a situation where it's going to be so volatile that they could potentially be hurt badly or killed. And you're going to find that struggle. I mean, if your child is really smart, although I don't think many people can really do this, they will learn from your experiences. If you tell them in colorful enough language, no pun intended, then maybe they will take that experience and be like, 'wow, black people are dangerous.' But I think that there's going to be some level, some baseline level of natural exposure to black people. No matter how much you shield your child from it. We even get it in Idaho. True. So I think that you're doing the right thing. And maybe they'll just kind of learn on their own with your aid through storytelling.

**SPEAKER\_2**

[ 01:27:35 ] I think he's –go a little bit deeper than that in what he's saying, right? I think that there are things that I learned growing up that – You can only learn through experience, right? I mean, like, just street smarts, right? Kids nowadays are not going to have, like, they. they're just not going to have that. They're not going to learn that until very later on in life. That's okay. They're not going to live in cities, though. Better to learn it later on in life and be alive. I'm not talking about my kids. I'm talking about kids in general. Yeah.

**SPEAKER\_3**

[ 01:28:08 ] I mean, none of our kids are going to live in cities. If they're alive, they can learn that later in life. The point of this is that, like, you know, putting them in the proximate danger of death on a daily basis for basically no reason.

**SPEAKER\_2**

[ 01:28:20 ] No, I know. I'm saying, I'm not saying, okay. But it's not just applied to, like, growing up in Chicago. I think it also applies to, like, kids, like, being outside. Like, kids are not outside anymore. Yeah. Most kids are not outside anymore. And you get, like, an experience from that. You learn something from just being outside and not coming home until the streetlights come. Like, you learn something from that. Right. And I don't think kids nowadays will ever. Have those experiences or learn from them.

**SPEAKER\_1**

[ 01:28:49 ] For what it's worth, I try to interfere in my daughter's personal relationships as little as possible. So even if they're getting into fights and stuff like that, like our daughters have absolutely had it out. Like wailing on each other. Nice. This is news to me. Your wife and I have talked about it and we've been like, let's let them sort this out.

**SPEAKER\_3**

[ 01:29:11 ] I don't know. She taught herself how to ride a bike yesterday.

**SPEAKER\_1**

[ 01:29:14 ] Yeah, she's tough. Yeah.

**SPEAKER\_3**

[ 01:29:15 ] Yeah, I don't know. I don't worry about her. Too much. Plus, we're getting ready to give her over to the nuns.

**SPEAKER\_1**

[ 01:29:20 ] Thank you for that, Bill Biz. Was that Bill Biz?

**SPEAKER\_3**

[ 01:29:23 ] That was Bill. Ubermensch. Ubermensch. Real Ubermensch. Let's see. Corey, did you have anything to add?

**SPEAKER\_0**

[ 01:29:31 ] Well, I would point out that not all knowledge is good.

**SPEAKER\_1**

[ 01:29:34 ] Right. That's true.

**SPEAKER\_0**

[ 01:29:35 ] Central to the Christian faith, the tree of the knowledge of good and evil. Not all knowledge is something that you want to acquire. That certainly is the case that you don't want to acquire certain knowledge firsthand. If you get stabbed, you're going to acquire some knowledge with regard to what it feels like to be stabbed and the consequences of that. You probably don't want to be stabbed to learn that, assuming you survive being stabbed. And so there are things from which you should protect your children. There are things that you should not want to learn yourself. There are things from which you protect yourself as well. You're not depriving your child of anything good by not giving them that knowledge firsthand. And you can certainly give them the knowledge secondhand in other ways. For instance, there is a documentary that comes to mind from, of all things, Vice, back when they were actually producing some stuff that wasn't entirely useless. The Cannibal Warlords of Liberia. You can always show your child something like that. It will make a point. And there are other documentaries. Documentaries about Africa to say nothing of the tens of thousands of videos of that horrific continent. So you can teach your children these things without exposing them to the actual danger.

**SPEAKER\_2**

[ 01:30:48 ] I think a lot of it is also kind of like inherent. Yes. I think it's sort of deep, deeply embedded, deeply rooted. You know, some of these awarenesses, whether admitted or not, I think. Yeah. Certain people are just sort of biologically aware that maybe something might happen. I think all white people are for sure, yeah.

**SPEAKER\_3**

[ 01:31:12 ] Zachalock the Great sent $5. Since blonde likes collecting preserved body parts, I thought that she would like to know that since Crips got a tattoo on her big toes, those are sometimes collected for bounties. You can make money in Cript toes. For more bad jokes, find Zach Log on YouTube. Thank you, Zach Log.

**SPEAKER\_1**

[ 01:31:36 ] That's a carryover from my old show, but yes, I do have a small collection of human body parts.

**SPEAKER\_3**

[ 01:31:41 ] That's bizarre. It is. Tales from the Crypt. What, you got like little foreskins?

**SPEAKER\_1**

[ 01:31:45 ] No. Hanging out in your office or something? Why do you have to have a Jew angle on this one? I have a woman's toe. Why? She was diabetic because I saw it in an antique store and I was like, that's awesome. What? You're just collecting people's toes? And then I became a bit on the old show. And so one of my fans who had a faulty eye because he fell into a— What? Just let me get this out. He fell into a— He sent you his eye? A blackberry bush, and he blinded himself. And they tried to save the eye at Harborview several times, and they weren't able to save it. And so he very kindly— asked for a specimen collection and sent me his eyeball.

**SPEAKER\_3**

[ 01:32:26 ] This is like a new level of simping or something. I don't know. People just sending you their body parts.

**SPEAKER\_1**

[ 01:32:33 ] I've always been into medical oddities. I don't know what to tell you. That's so weird. Is it really that weird, though?

**SPEAKER\_2**

[ 01:32:38 ] This is Rebecca here. This is her.

**SPEAKER\_1**

[ 01:32:41 ] That's me. Oh, my God.

**SPEAKER\_2**

[ 01:32:43 ] I let you in. Have you seen this movie? Have you seen this movie?

**SPEAKER\_1**

[ 01:32:46 ] No, I haven't. Are you guys seriously going to tell me that none of you have any interest in historical medical oddities?

**SPEAKER\_3**

[ 01:32:53 ] No, I have a piece of brick from Hitler's house; that's cool, that's normal, that's okay.

**SPEAKER\_1**

[ 01:32:58 ] How is that normal? In my i just don't think that this is that weird.

**SPEAKER\_2**

[ 01:33:04 ] I just New Orleans.

**SPEAKER\_1**

[ 01:33:05 ] I just kind of have always taken an interest in this. This is weird.

**SPEAKER\_0**

[ 01:33:10 ] I don't think anyone should go to New Orleans. No, I agree. Don't go to New Orleans.

**SPEAKER\_3**

[ 01:33:15 ] Mr. Bing Bong sent $10. Great show as always. I think Vince needs to grow a beard like Corey. Yeah.

**SPEAKER\_2**

[ 01:33:22 ] I do need to have a little bit of facial hair. I do got a little bit of stubble. You got to shave your head again. I can't go completely bald, I did it once and won your golf bet? I defeated him. Nice.

**SPEAKER\_1**

[ 01:33:33 ] He has been blowing up my phone this whole time, it's been so annoying.

**SPEAKER\_2**

[ 01:33:35 ] And also, I do need to have a little stubble because you can't go like bald and then bald, it looks weird.

**SPEAKER\_3**

[ 01:33:41 ] No, you have to have the beard.

**SPEAKER\_2**

[ 01:33:42 ] Is that true, Corey? Yeah, you have to have the beard.

**SPEAKER\_3**

[ 01:33:44 ] The beard is nice.

**SPEAKER\_0**

[ 01:33:45 ] I haven't shaved since eighth grade, so I don't know as far as beards are concerned.

**SPEAKER\_3**

[ 01:33:50 ] Nice.

**SPEAKER\_0**

[ 01:33:51 ] It's been a while.

**SPEAKER\_3**

[ 01:33:52 ] If you need any beard balm, we do have some products from North Idaho Tallow Company down here. We've got some beard balm. I've been using it. It's great. But maybe, do you use beard balm, Corey?

**SPEAKER\_1**

[ 01:34:05 ] Maybe we should send some to Corey.

**SPEAKER\_3**

[ 01:34:06 ] Every so often, yes. Well, there we go. We're going to have to get him signed up.

**SPEAKER\_1**

[ 01:34:10 ] What is it about having a beard that makes a man look religious and distinguished?

**SPEAKER\_0**

[ 01:34:19 ] I don't know. Well, it is one of the sex differences that God created, and he does seem to prefer that men and women look quite distinct from one another. For instance, the punishment in Scripture for wearing women's clothing if you're a man or men's clothing if you're a woman is what many would consider severe these days, but it seems important to God. It is an abomination to God to do that. And so He has created distinctions between men and women. And the most obvious one, the one you see immediately, is a beard because you most naturally look at people's faces first. Insofar as men and women are concerned, the beard is going to be the biggest distinguishing mark between men and women. Because other than that, the general composition of the face is not the same between men and women. There are structural differences. There's bone density differences, things like that. But the general layout is the same. But women don't have beards. Right. You know it's a man if you see a beard.

**SPEAKER\_1**

[ 01:35:18 ] Except for those freakish women from the books that I was talking about.

**SPEAKER\_0**

[ 01:35:22 ] And this is incidentally the same for Muslims, by the way.

**SPEAKER\_1**

[ 01:35:23 ] That's true, yep.

**SPEAKER\_0**

[ 01:35:24 ] If you have a beard, Muslims will assume that you are a much more conservative Christian than if you do not have a beard.

**SPEAKER\_3**

[ 01:35:32 ] That's why I have a nice little bit. I can't let it grow too long or I start to look like really fat. What? So I like to keep it around like a number two or number three.

**SPEAKER\_1**

[ 01:35:41 ] I have a hard time believing a beard can make somebody look fat.

**SPEAKER\_3**

[ 01:35:45 ] It can happen. Oh, interesting. It can happen. Have you ever seen, like, there's also the funny things of, like, the guys that have big beards and then they shave them and, like, they don't have a chin.

**SPEAKER\_1**

[ 01:35:53 ] Oh, yeah. That's unfortunate.

**SPEAKER\_3**

[ 01:35:54 ] Yeah. Anyway, Vince left.

**SPEAKER\_1**

[ 01:35:57 ] He wanted to make it so that people didn't know; people didn't notice like you're going to pan out.

**SPEAKER\_3**

[ 01:36:02 ] But anyway, he had to go pick up his kid. He had to go pick up his kid. Dan Zammett sent twenty-five dollars. What are your thoughts on the even more conservative W. E. L. S. Lutheran? Is that Wells Lutheran? Would you recommend people joining Wells as well as LCMS?

**SPEAKER\_0**

[ 01:36:19 ] I think that joining either one is probably going to be. roughly the same. But there is the potential problem with wells that the leadership is essentially just as bad as the LCMS, but they fall in line more easily. So once they go truly off the rails, things will go south much more quickly in wells than they have in the LCMS. I obviously have some slight disagreements with them on theology. That's why we're not in the same synod. It's not just because of historical ethnic differences. It is also because we have theological differences with them. And so I do not agree with their theology, but it's sort of a minor intra-Lutheran thing that most people, quite frankly, won't care. But I don't think that it's necessarily bad to join a Wells church. Just recognize that things may go south quickly in the Wells, where they may not do so as much in the LCMS, because again, we do have some independence at the congregation level. So if you find a good pastor and a good congregation in the LCMS, you may very well be safe regardless of what the leadership does, because the congregation can always just tell Synod to go pound sand. And maybe Synod will kick the congregation out, but that doesn't really actually change anything as a Lutheran. It just means that now when you go to another Lutheran church that is LCMS, you have to talk to the pastor before you can have communion because you're not a member of an LCMS church and therefore assumed to be in communion. Right. Interesting.

**SPEAKER\_1**

[ 01:37:51 ] Do we miss Reinhardt?

**SPEAKER\_3**

[ 01:37:52 ] Uh, no, not yet. We're not there yet. Sorry. Um, anonymous and $5. Great stream. I feel that the weakness of America is we don't have a theological branch equal to legislative, executive, or judicial. Minority-focused, localized enclaves, and ghetto are protected, but the most traditional established are targeted. I don't know. I don't know. Can you pull that up?

**SPEAKER\_0**

[ 01:38:19 ] In the Lutheran tradition, that just falls to the king, so that makes it fairly easy.

**SPEAKER\_3**

[ 01:38:26 ] Interesting.

**SPEAKER\_1**

[ 01:38:28 ] A traditional establishment. Yeah, I kind of agree. Yeah.

**SPEAKER\_3**

[ 01:38:32 ] I feel like the American government has already messed around so much through the CIA with religion. Has that been a good thing?

**SPEAKER\_0**

[ 01:38:45 ] Well, our current government is. Our current government is not really a good thing in any way, shape, or form. In any capacity.

**SPEAKER\_1**

[ 01:38:51 ] No, indeed.

**SPEAKER\_0**

[ 01:38:52 ] I'm not sure having a legislative branch is actually good in and of itself anyway. I don't think that a legislature anywhere in the world has ever been a net benefit to the people.

**SPEAKER\_3**

[ 01:39:01 ] Especially not the one that we have paid off by APAC.

**SPEAKER\_1**

[ 01:39:04 ] Yeah, really.

**SPEAKER\_0**

[ 01:39:06 ] Enlightened monarchy. The best thing to do with our legislature is just have them have no power and let them argue in a room all day.

**SPEAKER\_3**

[ 01:39:11 ] Well, and this is one of the things that Sam Parker said. If we went from having 50 states to maybe 150 states, then there would be so many legislators and representatives in Washington, D. C., that basically nobody would be able to agree on anything and legislation would just come to a halt. And that might actually be a good thing.

**SPEAKER\_1**

[ 01:39:29 ] I mean, I'm having a visceral reaction to more bureaucracy, though.

**SPEAKER\_0**

[ 01:39:33 ] I think it would be a problem if you get someone like Mitch McConnell, who's really good at the game, which you can hate him all you want. I don't like him, obviously. He's a problem. I think he's a traitor, but he's very good at the game. And he deserves credit where credit is due. So if you get someone like that, even if you have this giant bureaucracy that's incredibly inefficient that does nothing but argue, someone like him can navigate that and still get stuff done. Because there's always a way to get stuff done.

**SPEAKER\_3**

[ 01:40:02 ] 83, still doing it. That's scary, man. Dang. Entrwash Enjoyer sent $5. My family is returning to the faith. Roman Catholic. Sorry, Corey. What are y'all's recommendations for intro books? My wife and I grew up on non-denominational gobbledygook.

**SPEAKER\_1**

[ 01:40:18 ] Oh, this is a you question for sure.

**SPEAKER\_3**

[ 01:40:20 ] This is definitely a me question. I'm going to go ahead and pan over to myself. He's been waiting his whole life for this one. No, I think you should, if you're coming back to the Roman Catholic Church for the very first time, I would highly recommend that, number one, you get a copy of the catechism, specifically 'My Catholic Faith'. It's an older catechism. It was published before 1965. I think I might actually have an extra copy. So if you want, maybe we'll find a way, or I could maybe find you a PDF and send it to you. So, send me an email. Another one would be an open letter to confused Catholics by Archbishop Marcel Lefebvre, as well as they have uncrowned him by Archbishop Marcel Lefebvre about the social teaching of Christ's kingship in the political order. I think that those would be an open letter to confused Catholics. They have uncrowned him. And then also religious liberty questioned would be a really good book. Because religious liberty is a damnable lie. And frankly, we need to deal with that as a church. So those would be my three. Thank you, Dave. But my Catholic faith, we're going to get my daughter started on that really soon. It's really good. It's got nice pictures. I like pictures.

**SPEAKER\_0**

[ 01:41:29 ] Pictures are good. You can always recommend the Small Catechism to him as well, because actually Roman Catholic missionaries have frequently handed out Luther's catechism, because it is the best short statement of the Christian faith. Even Roman Catholics are going to object to vanishingly little in the catechism. Obviously, we have differences in terms of what we mean when we say the real presence of Christ in the supper, but it doesn't really get into that in the Small Catechism. Yeah. Is this true? So Roman Catholic priests have felt fine handing it out in various parts of the country. Well, I should read that too then.

**SPEAKER\_3**

[ 01:42:05 ] They believe it's a symbol. We believe it's the actual physical body, blood, soul. No, no.

**SPEAKER\_0**

[ 01:42:08 ] I mean the reading. That's the Reformed.

**SPEAKER\_1**

[ 01:42:10 ] The Reformed believe in.

**SPEAKER\_0**

[ 01:42:13 ] The Reformed believe in what they call the real presence, but they say it's the real spiritual presence, which we obviously condemn, actually in very strong words. Quite frankly, we condemn the sacramentarians, we call them, more strongly than we condemn the Roman Catholics for the teaching on transubstantiation. Interesting. What Lutherans teach is what we've had to call the sacramental union. We keep having to use new terms because the Reformed keep stealing them. But we call it the sacramental union, which the Reformed do not, thankfully. So we can be safe using that term. What we believe is that everything that Christ said is true. And so he says, this bread, okay, it's bread, is my body. Okay, it's his body. This wine or this cup full of wine is my blood. Okay, so it's both a cup of wine, it's wine, and it's his blood. So we affirm that they are both present. We don't get into philosophy and start saying that the essence is changed. The accidents remain. We don’t get into things like that. We simply say, Christ says it’s bread and body. It’s both. He’s God. He knows better than I do. I’m going to affirm what he says and just believe it as he said it. I don’t need to get into philosophy. I don’t need to bring Aristotle or Plato into this. I’m just going to affirm what Christ said. And so we don’t believe in transubstantiation or some people try to say consubstantiation. That’s not accurate either. We believe that the bread and the body are both present. The blood and the wine are both present. We don’t deny the presence of either. And we do believe that it is physical presence.

**SPEAKER\_3**

[ 01:43:47 ] I was going to say, at least you guys actually use wine and not grape juice. So step in the right direction.

**SPEAKER\_0**

[ 01:43:54 ] The word grape juice does not appear in scripture. Fruit of the vine. You can have the juice of the vine, but it's wine because it's one of those things that. No one who has ever worked in brewing or had friends in brewing. I've done home brewing. I know I won't mention their names because I don't want people to send them mean emails and calls. But I know a number of brewery owners, partly from living in Southern California. I've been around the industry. So I know how this stuff works. If you leave out wine and it works the same in beer brewing, if you leave out the vorl or you leave out the grain with water in it and just leave it, it turns into alcohol. In fact, grapes start to ferment on the vine. I have some grape vines here. If I go out and look at the grape vines in three, four months, there will be a little bit of alcohol in the grapes already. If you take them, collect them, put them in a barrel, they turn into wine on their own. It may not be good wine. It depends on what yeast is in your area, but that's how they used to make wine because they were not actually culturing and keeping yeast and deliberately inoculating batches early on. They just left it open and it turned into wine on its own. Isn't that how they kind of invented beer? That's how God designed it.

**SPEAKER\_3**

[ 01:45:08 ] Yep. I think that's kind of how they invented beer too.

**SPEAKER\_0**

[ 01:45:10 ] That's still one way. There's a couple styles of beer that are still made that way. In fact, we had to develop a system to create grape juice and it was deliberately created by a man who basically wanted to disobey God. That's why we have Welch's grape juice because Welch is the one who did it.

**SPEAKER\_1**

[ 01:45:27 ] I always knew it was satanic.

**SPEAKER\_3**

[ 01:45:28 ] Welch's grape juice, satanic. It is not.

**SPEAKER\_0**

[ 01:45:31 ] You can make wine out of Welch's grape juice, incidentally, which is a little funny. Not backlash-approved. Some people say it's not bad. That's funny. I'm not sure I agree, but.

**SPEAKER\_3**

[ 01:45:40 ] Reinhart sent $50. Aw, thank you, buddy. I heard an excellent point made by a very worried-sounding Brett Weinstein about blacks radicalizing whites through their open hatred of us. He essentially says that they are rushing into the jaws of the lion by not letting go of the past. Yes, there was a clip, I think, on like an all-in type podcast thing that Brett Weinstein, we'll have to remember that and I'll screenshot it. Maybe we'll pull it up on the Wednesday show. Brett Weinstein is so subversive. By the way, Reinhardt, if you happen to have sent that with Bitcoin or cryptocurrency, send me an email. There is a better way of sending us crypto because I don't want to belabor the point, but. Through PowerChat, they automatically convert it to Litecoin, and then I have to take it to an exchange and then convert it to Bitcoin and then send it to our account.

**SPEAKER\_1**

[ 01:46:30 ] That all sounds made up.

**SPEAKER\_3**

[ 01:46:31 ] It's real. It's unfortunate. I am working on a solution with a developer to do Bitcoin native Super Chats. So when that rolls out, we will definitely be switching you to that.

**SPEAKER\_1**

[ 01:46:43 ] Where can I find this clip? Reinhardt, could you text me that clip so I can watch it?

**SPEAKER\_3**

[ 01:46:46 ] Reinhardt, text Blonde the clip.

**SPEAKER\_1**

[ 01:46:47 ] Thank you. You're welcome.

**SPEAKER\_3**

[ 01:46:49 ] A kid on a leash sent $10. What's your thought on red pilling a woman you're dating? I try to tell her that she doesn't want to learn this stuff, but she's adamant. I don't know. Wanted to donate. Love you guys. Thank you so much.

**SPEAKER\_1**

[ 01:47:00 ] I would advise you to do it. I've noticed that women who get red-pilled, they go further than the men. True. They'll be like, 'oh, I don't know.' I mean, I think that we can all live together. And then six months later. They're like drawing out deportation, logistics, and talking about Madagascar and all that. I mean, women go hard. We are naturally very extreme.

**SPEAKER\_3**

[ 01:47:26 ] What's that documentary about the rape of Berlin? Hellstorm? I don't know. Corey, do you know what this is? Is it Hellstorm? I think it is.

**SPEAKER\_0**

[ 01:47:35 ] Hellstorm is one of the documentaries that goes over it.

**SPEAKER\_3**

[ 01:47:37 ] Maybe take your girlfriend out to the movies and watch Hellstorm sometime and see what the Bolsheviks did to the little 14-year-old German girls. That ought to radicalize it.

**SPEAKER\_1**

[ 01:47:46 ] Okay, you don't need to go that hard here. Let's start with some Barbara Specter. Listen to the woman. A little bit of Barbara Specter will do it. You're really down.

**SPEAKER\_0**

[ 01:47:57 ] In fairness, if you just marry her and get her pregnant, that will actually make her more conservative.

**SPEAKER\_3**

[ 01:48:01 ] That's also true. Yeah. Statistics. Yeah. True. Big mad lad sent $10. Great to see blonde feeling better. You guys have had a lot of Christian nationalists on, but haven't had any white nationalists yet. It would be nice to see some white nationalists too. Maybe Martin Selner. He's Catholic, by the way. He is, yeah. Mark Collette, Jared Taylor, or Joel Davis.

**SPEAKER\_1**

[ 01:48:21 ] Yeah, I would love to have any of those people on.

**SPEAKER\_3**

[ 01:48:23 ] Martin would be great because he's Catholic. Get out of town. I'm kidding. I'm not kidding about him being Catholic. Jared Taylor might be interesting to have on.

**SPEAKER\_1**

[ 01:48:32 ] And Mark Collette, of course, he's always great to talk to.

**SPEAKER\_3**

[ 01:48:35 ] Yeah, is he still doing the Homeland Party?

**SPEAKER\_1**

[ 01:48:36 ] Is that his thing now? Patriotic Alternative.

**SPEAKER\_3**

[ 01:48:39 ] Oh, is that it? Okay. Anyway, yeah. No, absolutely. We're going to do that. We're also like booking out July, trying to get a nice patriotic July. Yep. With some vets, some veterans, perhaps some people from the USS Liberty.

**SPEAKER\_1**

[ 01:48:55 ] People that have fought in wars, not people that work on animals, to be clear.

**SPEAKER\_3**

[ 01:48:58 ] To be clear, people that have fought for a right to freedom of speech that are exasperated with it being taken away by the current administration. Although I do think Trump, didn't he undo? The deportation orders for those 1,400 college students? I don’t know. We’ve got a lot to talk about on Wednesday. I feel like we haven’t had a really solid Wednesday show in a while. It’s been a while. We had a show last week. Anyway, SS on Entropy sent $5, and my technology is not currently working properly.

**SPEAKER\_1**

[ 01:49:32 ] It’s failing you.

**SPEAKER\_3**

[ 01:49:32 ] Yes, I hate when technology fails.

**SPEAKER\_1**

[ 01:49:36 ] What are we going to do when the grid goes down?

**SPEAKER\_3**

[ 01:49:38 ] We’re screwed.

**SPEAKER\_1**

[ 01:49:40 ] Yeah. I’m going to be in trouble.

**SPEAKER\_3**

[ 01:49:42 ] And it’s gone. Anyway, SS sent $5. We’re sorry, buddy. There was another one that I don’t have. Blunderbuss sent $20. How about getting Ferryman on? He’s Canadian.

**SPEAKER\_1**

[ 01:49:54 ] Who is this?

**SPEAKER\_3**

[ 01:49:55 ] I don't know.

**SPEAKER\_1**

[ 01:49:55 ] I also don't know. Do you know, Corey? Ferryman?

**SPEAKER\_0**

[ 01:49:59 ] I am not certain who that is. Yeah, neither do I. I don't know either. I do feel a little sorry for the Canadians. Their government is somehow worse than ours.

**SPEAKER\_3**

[ 01:50:07 ] Aren't they having their election today?

**SPEAKER\_1**

[ 01:50:09 ] They are. And then they just always get forgotten.

**SPEAKER\_3**

[ 01:50:12 ] They do.

**SPEAKER\_0**

[ 01:50:13 ] We really should just have our national movement here and then just conquer Canada.

**SPEAKER\_1**

[ 01:50:17 ] I know. I watched their debate.

**SPEAKER\_0**

[ 01:50:18 ] It doesn't make any sense for them to be separate anyway. Yeah. We go back to geographical borders. There's no actual border there.

**SPEAKER\_1**

[ 01:50:23 ] They do have an interesting ethnic dynamic there. I watched their debate. The Sikh guy in like a pink. What? A pink scarf who's super liberal. And then a very smug Quebecois man. I've noticed that the Quebecois-they're based. They are so smug about it. Yes, they don't even think they're Canadian; no, they're Quebecois.

**SPEAKER\_0**

[ 01:50:45 ] Well, just you build a large wall around Quebec.

**SPEAKER\_3**

[ 01:50:49 ] Yeah, I support this. I like the Quebecois; they're cool. They're French.

**SPEAKER\_0**

[ 01:50:53 ] It's kind of like what the French did with the Maginot line, but just pointing the other way.

**SPEAKER\_3**

[ 01:50:58 ] Gulf City Librarian sent $5. Is resurrected the right word for what they did to Hebrew or zombified? I think zombified would be better. Corey, you've studied it much more than we have.

**SPEAKER\_0**

[ 01:51:11 ] It's basically necromancy, so. I mean, resurrected can mean that you're bringing something back to life, but not really back to life. So, resurrecting a corpse.

**SPEAKER\_5**

[ 01:51:22 ] All right.

**SPEAKER\_0**

[ 01:51:22 ] Not in the sense of the Resurrection, uppercase R, but in the case of like. Essentially, necromancy right, yeah, which is what they did, because and it's funny if you happen to know particularly know German and French both but if you happen to know German or French you listen to Hebrew and you start noticing that it sounds an awful lot like German and French as it turns out all of the Jews who were bringing back this language well they spoke German or French and so they didn't really know what to do with Hebrew, So they basically just took what they had of Hebrew, took the vowel pointings from the Masoretes, constructed this new language, used Yiddish to fill in the gaps, and then made it sound like French and German. So it is. Really a bunch of stuff thrown into a blender, and then they're pretending it's a language.

**SPEAKER\_3**

[ 01:52:15 ] Yes. Yep. All right. Well, that does it for the Super Chats. Corey, if you want us to let you go, we've got a couple more ad reads to do.

**SPEAKER\_1**

[ 01:52:22 ] Thank you so much for joining us, Corey. Thank you for joining us. And for giving us so much of your time. Thank you for the invitation. If you could tell people where to find you quickly, I think that they would love Stone Choir Podcast if they're not already familiar.

**SPEAKER\_0**

[ 01:52:35 ] Sure. I can be found. We are showing up on X account, Twitter, whatever you want to call it. That's easy to find. My website is coreyjmaller. com; very easy to find the podcast website is stone-choir.com. Com, which has been shown a number of times, it can be found on any of the major platforms. However, we very highly recommend that you go to the website and then copy and paste that RSS feed, that URL, into your podcast application of choice because unlike the various podcast directories, so Apple hasn't done anything yet, but Spotify has. Spotify removed one of our episodes. If you do the feed directly, they will not be able to censor that unless Cloudflare censors us. But if Cloudflare starts censoring people, then the internet is done because they basically are 70% of the internet or something at this point. So definitely use the RSS feed, get the direct link. So those are the places I can be found. I am, as mentioned, on X until Musk starts banning people again. That's where I can be found. If you want to listen to readings of scripture, I do those every day. I'm now in year six of doing that. That's on Confident Faith. Yes, . faith is a top-level domain for some reason, but Confident Faith, I do daily readings, weekly readings, the Lutheran Lectionary, and then I'm also reading through scripture in a year at this point. They've shown the Book of Concord website, which is actually on the same server as Confident Faith. I maintain thebookofconcord. org as well. So those are the places I can be found.

**SPEAKER\_1**

[ 01:54:11 ] Wonderful. Well, thank you for the discussion. We really appreciate it. We hope to talk to you again soon. Bye, Corey.

**SPEAKER\_0**

[ 01:54:15 ] Thank you. Sounds good. Thank you so much.

**SPEAKER\_3**

[ 01:54:18 ] Alright. And let's see, where are we at? We've got some things to talk about.

**SPEAKER\_1**

[ 01:54:23 ] We do.

**SPEAKER\_3**

[ 01:54:24 ] Just a couple. One of them being, this is an issue. I don't really understand. I feel bad.

**SPEAKER\_1**

[ 01:54:30 ] I just come in here and everybody makes fun of my outfit. And then I've got. Beef sticks all over my station. Vince's hats over here.

**SPEAKER\_3**

[ 01:54:38 ] Can you try one of these? These are so good.

**SPEAKER\_1**

[ 01:54:40 ] I cannot eat anything right now.

**SPEAKER\_3**

[ 01:54:42 ] What do you mean you can't eat anything?

**SPEAKER\_1**

[ 01:54:43 ] I feel like death.

**SPEAKER\_3**

[ 01:54:45 ] This one is spicy and sweet.

**SPEAKER\_1**

[ 01:54:47 ] I'll take it home for sure.

**SPEAKER\_3**

[ 01:54:48 ] Yeah, take it home. There's other ones here that are like beef, just regular beef.

**SPEAKER\_1**

[ 01:54:53 ] The Spicy Bee Hot Honey Grass-Fed Beef Stick.

**SPEAKER\_3**

[ 01:54:57 ] Yeah, there's another one. Zero Sugar, the Lion's Mane, Mixed Mushroom and Grass-Fed Beef Stick, and the Ogg. The original grass or the OG, I guess, the original grass-fed beef stick. Oh, this looks awesome. These are all from one acre. I don't know if how do I can I do it like this? One acre. And I for the life of me have for like the past two or three days been trying to figure out how the heck this got organized. Because I can't remember if it was. The guy that owns this company that perhaps listens to this podcast?

**SPEAKER\_1**

[ 01:55:30 ] We don't know anything about this. We don't know. Please shoot us an email.

**SPEAKER\_3**

[ 01:55:33 ] This could be just a listener that was like, 'Hey, there's great beef sticks.' Have a case. Or it could be somebody that wants to buy advertising on this show, in which case, we're interested. In which case, we're interested. But either way, I have been eating these the past couple of days, and they're absolutely fantastic. You've just been gobbling beef sticks all week. It's too bad Cameron and Vince aren't here because we could talk more about gobbling. But yeah, these are great. They have no crap in them. I've been looking at the ingredients and it's all real food. And there's zero.

**SPEAKER\_1**

[ 01:56:06 ] It says Swiss Chardonnay.

**SPEAKER\_3**

[ 01:56:08 ] Zero sugar. Nice. Okay, so shoot us an email, Mr.

**SPEAKER\_1**

[ 01:56:13 ] Beefstick Man.

**SPEAKER\_3**

[ 01:56:14 ] Shoot us another email, info at The Backlash, if this was you. And we apologize. It either came on Twitter, but I couldn't, if it was my Twitter or The Backlash Twitter, or if it was my personal email or The Backlash email. So anyway.

**SPEAKER\_1**

[ 01:56:27 ] You tried to make it right.

**SPEAKER\_3**

[ 01:56:28 ] I wanted to say thank you for these because they are absolutely fantastic.

**SPEAKER\_1**

[ 01:56:31 ] Hey, what's gold up to?

**SPEAKER\_3**

[ 01:56:32 ] My kids love them too. Gold is doing pretty good. It's hovering around $3 ,300. $48.

**SPEAKER\_1**

[ 01:56:41 ] That is wild.

**SPEAKER\_3**

[ 01:56:43 ] Yeah, it's gone on an absolute run. And one of the reasons for that is because the government keeps printing more money. And that is not good for future generations, especially if you have accumulated a lot of wealth over your time on this earth. Which I haven't. One of the ways that you can preserve your wealth from the debasement of the federal government is by going to atlasbullion. com forward slash backlash. And you can get signed up for one of their wonderful gold or silver subscription programs with subscriptions as low as $55 a month. You can start getting into gold, into silver, precious metals that cannot be debased by goofy banksters. And runaway federal spending.

**SPEAKER\_1**

[ 01:57:31 ] And we love the owner of Atlas Bullion. She's a huge fan of the show. We are personal friends now. I feel like it's a company we can actually trust, which is a good feeling.

**SPEAKER\_3**

[ 01:57:39 ] Yeah, true.

**SPEAKER\_1**

[ 01:57:40 ] I've worked with some sponsors before where I'm like, 'ooh, should I be doing this?' I don't feel that way about Atlas.

**SPEAKER\_3**

[ 01:57:46 ] True. No, absolutely true. So Atlas Bullion is also doing a gold giveaway. They're giving away a quarter ounce of gold over the next 20 days if you sign up with their gold or silver subscription model. You will be entered to win a quarter ounce of gold, which is absolutely fantastic.

**SPEAKER\_1**

[ 01:58:03 ] And it's worth $1,000.

**SPEAKER\_3**

[ 01:58:04 ] It's basically worth $1,000. I mean, rounded about. I mean, what's $3,000? What is it? $3,400.

**SPEAKER\_1**

[ 01:58:10 ] Divided by four. Is it like 890?

**SPEAKER\_3**

[ 01:58:13 ] Yeah, something like that. Maybe 890, 900 bucks, something like that. But it's a great deal. And also, if you have an IRA or a 401k, they can help you roll that over and take self-custody of your financial future. That's so awesome. Which is pretty cool. So please go to Atlas Bullion / backlash. And we also have to give a major shout out to IdahoTallow. com. I've got the script here. If you're tired of skincare packed with chemicals that you can't pronounce, North Idaho Tallow keeps it simple with grass-fed tallow, time-tested ingredients, zero junk. Their soaps, balms, and lip balm are packed with bioavailable nutrients and zero junk. I already read that. God, I'm going cross-eyed here. Bioavailable nutrients. Your skin actually needs no fillers, no endocrine disruptors, just rugged, reliable skincare that works. Ditch the synthetic garbage and go to North Idaho Tallow Company. Get yours at IdahoTallow. com. And they are still doing their Mother's Day discount. Use promo code MOM25 at checkout for a 10% discount.

**SPEAKER\_1**

[ 01:59:14 ] Oh, she released that lavender 100% tallow bar.

**SPEAKER\_3**

[ 01:59:18 ] The 100% lavender tallow bar, but also this is new.

**SPEAKER\_1**

[ 01:59:21 ] Nice. Oh, so you can get all the flavors and decide? Yeah.

**SPEAKER\_3**

[ 01:59:25 ] So it's only $5. And basically what I've been told is they use the ends of the loaves of soap. And so they put it into a nice little package with a little scrubber thing. It's not like a loofah, that looks like a loofah. It's like a loofah package. You put the soap in the thing and then you use it to scrub. So you can do that if you are having trouble deciding which flavor. not flavor, which scent of soap to get. Don't eat the soap. Yeah, really. Do not eat the soap. But yeah, 50% of every bar of soap goes to us. You can get the Soap of the Month subscription too, which is just $27 a month. It helps the show out a lot and it will leave you smelling great with nourished skin.

**SPEAKER\_1**

[ 02:00:14 ] We are really limping through these ad reads today. Yeah.

**SPEAKER\_3**

[ 02:00:17 ] It's okay. It's been a long day. I didn't take any of that. What's that stuff called? Not collagen. Crack. Creatine. Does that hype you up? It's supposed to raise your IQ.

**SPEAKER\_1**

[ 02:00:27 ] Really?

**SPEAKER\_3**

[ 02:00:28 ] Allegedly.

**SPEAKER\_1**

[ 02:00:29 ] Oh, man. I need some of that right now.

**SPEAKER\_3**

[ 02:00:31 ] Just started like taking spoonfuls of it.

**SPEAKER\_1**

[ 02:00:33 ] Yeah, really. This illness has made me feel mentally retarded. I was so worried about this interview because Corey's so smart. He is.

**SPEAKER\_3**

[ 02:00:40 ] I didn't want it to be a debate, you know. He's a Lutheran. I'm a Catholic. We disagree. We think they're damnable heretics going to hell. But I think he's got a lot of really good points. He does. And I think the disagreements that we disagree about are like several hundred years old. And the things that we agree on are relatively new and kind of culturally topical.

**SPEAKER\_1**

[ 02:01:04 ] I think the disagreements can fall into that category of to be dealt with later.

**SPEAKER\_3**

[ 02:01:09 ] I would like to deal with it later. We can have another 100 Years War in 100 years.

**SPEAKER\_1**

[ 02:01:13 ] We'll figure it out later. That's a later problem. That's a tomorrow problem.

**SPEAKER\_3**

[ 02:01:17 ] Yes. In the meantime, we've got problems today. We do. We're going to talk about them on Wednesday.

**SPEAKER\_1**

[ 02:01:23 ] We are going to talk about them on Wednesday. We're going to bring a high-energy show. I'm going to find it in myself to bring a high-energy show on Wednesday. I will be going out of town for my daughter's baptism and to visit some family in Iowa from May 1st to the 10th. May 1st to the 10th. Can you believe I'm going to be gone that long?

**SPEAKER\_3**

[ 02:01:41 ] These are from Iowa, whereabout's Keystone, Iowa.

**SPEAKER\_1**

[ 02:01:44 ] I don't know where that is. I don't know. I probably should stop shitting all over Iowa. Go to the plant anyway, but we'll be back on Wednesday. So look forward to the Wednesday show, normal time. I will see you guys there. This is the Backlash. Follow us at Real Backlash on Twitter. I'm Rebecca Hargraves. This is Dave Riley. Vince Bounced. See you later.